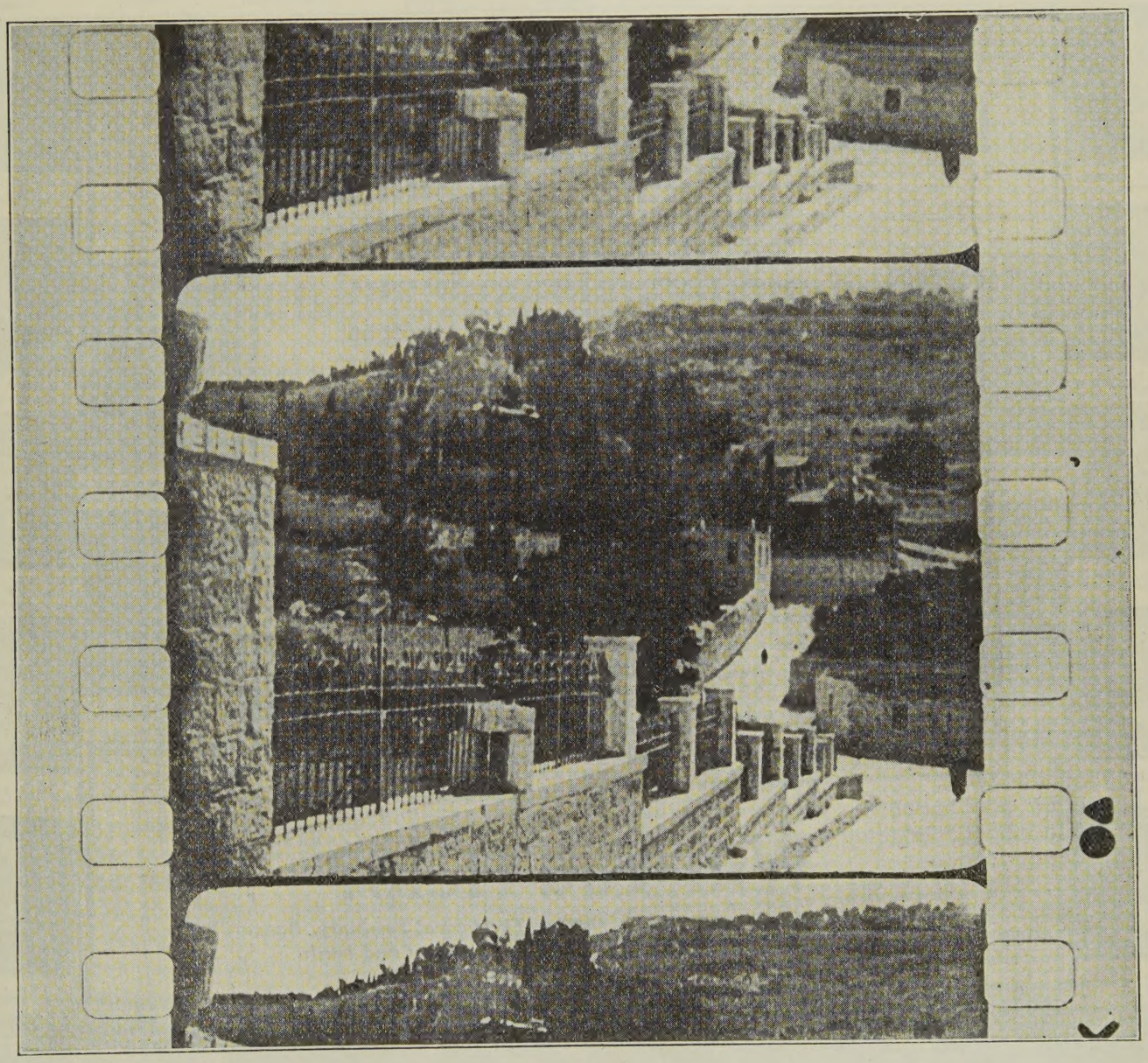
The Congregationalist

Vol. CIX No. 13 March 27, 1924

MOTION PICTURE NUMBER



A Modern View of Gethsemane

Portion of a moving picture film released by the American Motion Picture Corporation.

MOTION PICTURES IN THE CHURCH, by J. Caleb Justice

HOW MINISTERS USE MOVING PICTURES, by Elisha A. King

EYES THAT ARE OPENED, by William Horton Foster

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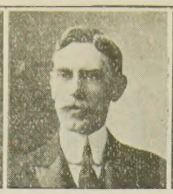
Andover

Rev. S. C. Lang
Somerville

Rev. H. Penney
Georgetown

Rev. I. Partington
East Orleans

Rev. R. Campbell, Jr.
Swampscott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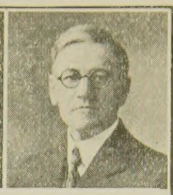
South Weymouth

Rev. Z. Crowell
East Taunton

Prof. N. C. Maynard
Medford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Falmouth

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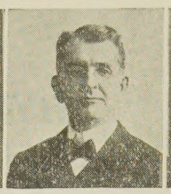
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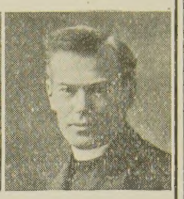
Rev. M. O. Patton
Needham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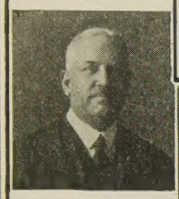
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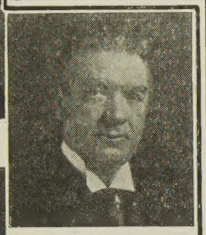
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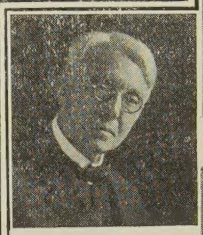
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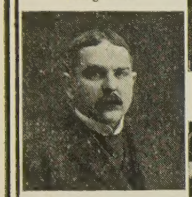
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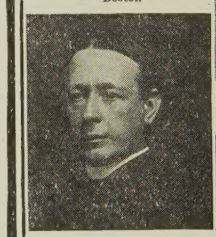
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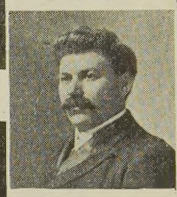
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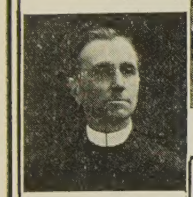
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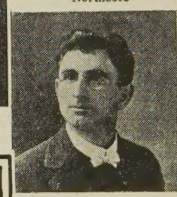
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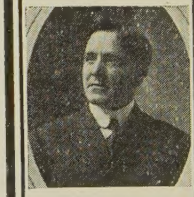
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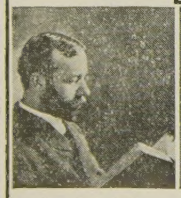
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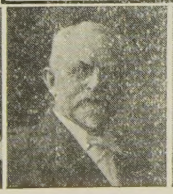
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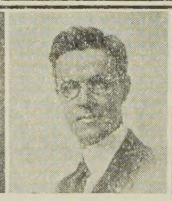
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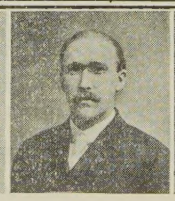
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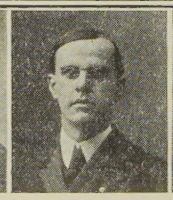
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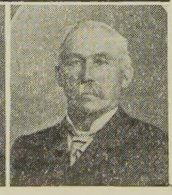
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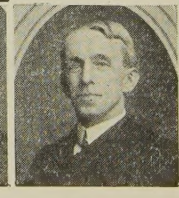
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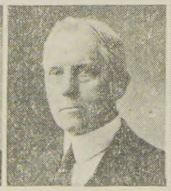
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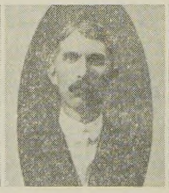
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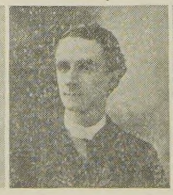
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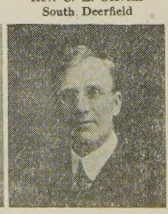
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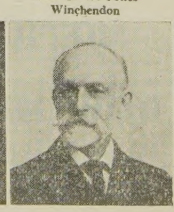
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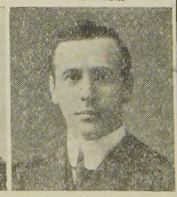
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The Congregationalist

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Vol. CIX | March 27, 1924 | No. 13

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The Editorial Outlook

Dr. Cadman as a Radio Preacher

IN a personal letter to the editor, Dr. S. Parkes Cadman, of Brooklyn, mentions the fact that his Sunday afternoon addresses by radio, under the auspices of the Y. M. C. A., sometimes bring in a response of a thousand letters a week. It is estimated that about two million people hear these addresses. Dr. Cadman has promised a sermon for our columns as soon as his forthcoming book, *Christianity and the State,* is on the press. Publication of this volume is expected some time next month.

A Congregational Secretary of the Navy

THE new Secretary of the Navy, Curtis D. Wilbur, is an honored and devoted Congregational layman. He is a member of the First Congregational Church in San Francisco and teaches a Bible class there. In his earlier years he was an active member of the First Congregational Church in Los Angeles. His state chairmanship of the Near East Relief is an indication of his interest in and support of good causes. Dr. George W. Hinman, Pacific Coast Secretary of the American Missionary Association, in a night letter to us following Justice Wilbur's appointment to the Navy Department, characterizes him as "untiring in church enterprise," and says that his "distinguishing characteristics are absolute sincerity, slowly matured convictions, simplicity, and invariable friendliness toward all."

We expect to publish next week an article by a prominent Congregational layman of San Francisco telling the story of Justice Wilbur's remarkable rise in public service, and his life as a Christian layman.

Justice Wilbur is a native of Iowa, aged 56; he graduated from Annapolis Naval Academy in 1888, and has continued his interest in the navy through the years, although he turned to the law as a profession, which he practised in Los Angeles. He organized the Juvenile Court of Los Angeles and drafted juvenile court laws of California. He has been Superior Court judge, associate justice of the state Supreme Court, and when called to the Cabinet by President Coolidge was Chief Justice of the Superior Court of California. This seems to be an excellent appointment, commanding public approval.

Jewish Colonies Prosper in Palestine

AN interesting report of conditions in Palestine has recently been made by Prof. Elwood Mead of the University of California at a meeting in New York in behalf of the Palestine Foundation Fund. Professor Mead is a recognized authority on colonization matters and at the request of the World Zionist Organization has made an extended survey of the Jewish settlements in Palestine. In his report, so far as it has come to us, he says nothing concerning the political situation, the unrest of Arabian and Christian populations, but his comment on the colonization situation is so interesting and important that we quote quite fully. Professor Mead says:

Palestine is destined to become the California of Asia as a result largely of the participation of American Jews in the rebuilding of the Jewish National Homeland. Within the coming five years it will again play a great rôle in the history of the world. Palestine bears a remarkable resemblance to California, and agricultural science, skill in cultivation, and care and thoroughness in marketing will work the same surprising results in Palestine that have been wrought in California and also in Australia. Benjamina, one of the most flourishing Jewish colonies in Palestine, is composed entirely of graduates of the California College of Agriculture. The site of this colony was once a pestilential swamp, which these pioneers drained and built up just as scores of other Jewish colonies were established. At Benjamina, they are proving that anything possible in Southern California is also possible in their Homeland. Science, skill, and industry can make of the plain of Esdraelon and the Valley of Jezreel as great a picture of rural charm and agricultural opulence as now gladdens one's vision in going from Los Angeles to San Bernardino. The rise from the Coast at Jaffa to the summit of the Judaean plateau at Jerusalem is duplicated when one travels from Sacramento to Colfax. There are the rolling grain fields,

then the orchards and vineyards and finally the rocky hill slopes, only California has not had its higher slopes denuded of trees by generations of nomads.

The Jews are bringing to their ancient Homeland the same optimism and energy characteristic of my home state, California. A striking example of this is Jaffa and its suburb, Tel-Aviv. Jaffa is an Arabic city of 15,000 people, which looks as though the only change of a thousand years had been to make the houses a little blacker. Alongside Jaffa is the modern city of Tel-Aviv, also of 15,000 people, all of them Jews. This new city has in the last six years grown like Jonah's gourd. Fifteen years ago it was a barren sand waste. Now it has wide paved streets, modern plumbing, attractive and costly buildings lighted by electricity. One business street a mile long had not been staked out three years ago. There is nothing on this planet with which to compare the modern miracle of Tel-Aviv except that marvel of confidence and vision, Los Angeles. The modern flour mill at Haifa, the electric lights at Tel-Aviv, the hydro-electric development at Tiberias, the provisions for adequate water and sanitation at Jerusalem, are all evidences of Jewish acumen and ability. They have no question as to the ultimate success of the Jewish Homeland project.

The Zionist colonies on Lake Tiberias and the upper end of the Jordan Valley are worth crossing the Atlantic to see. With their neat modern homes and tree-bordered streets, they are centuries ahead of the windowless, unshaded mud houses of the nearby Arabic villages.

Church Use of Motion Pictures

MOTION pictures are used in many churches today, and an ever increasing number of pastors are interested in them. We believe they have their place, and a very important one, in many but not all churches. Some pastors are enthusiastic in their praise, while others, including those who have had unhappy experiences, strongly disapprove the use of motion pictures in a church. For the benefit of all who use motion pictures in their churches, and those who may do so later, we have prepared this special Motion Picture Number. We have asked a few men, who are qualified by experience, to give information and advice.

Rev. J. Caleb Justice does well to sound a note of warning, because not all films recommended by distributors for church use are fit for that purpose, and churches should carefully guard against the use of objectionable pictures. The practical suggestions which he and Rev. Elisha A. King make should prove of great value to others. William Horton Foster writes from long experience in the non-theatrical motion picture business as a Christian layman. His company, the American Motion Picture Corporation, is giving good service in religious and educational films.

The number of appropriate films available for use in connection with a church service is limited, and the utmost care should be exercised in their selection. A larger number are appropriate for week-day parish house use, for educational and entertainment purposes, but the church should carefully guard against those of harmful influence which may be good in the main but objectionable in spots as well as those altogether objectionable. Then there are the community halls and theatre movies which all good citizens should insist must be held up to as high standard as possible. Encourage the best in the movies.

It is a serious word which comes from the recent motion picture conference in Washington, as reported by Rev. E. Tallmage Root on another page, to the effect that the theatrical motion picture interests are not reforming, and that a large proportion of the films produced are morally unfit for presentation. The Updyke Bill, which has been introduced in Congress providing for Federal regulation of the motion picture business, seems to be a step in the right direction.

Shall we not use motion pictures and every other modern device that can serve mankind as allies of the church so far as practicable? But let us be sure that we proceed wisely and in the best ways.

How Wide? and How Deep?

THESE are the questions that inevitably keep arising as one reads the reports of the Senatorial investigations at Washington. The reports have made strange and disconcerting reading. Enough, in all conscience, that is at variance with fundamental honesty, not to speak of a high sense of honor, seems clearly established by the evidence to make the believer in good government sick at heart. Yet, in spite of the sticky mess, there are certain satisfactions. The later evidence in the oil investigation, notably the testimony of Mr. E. B. McLean, has revealed something of an anti-climax, and although the political foes of President Coolidge have, manifestly, sought in every way to involve him personally in the scandal, the completeness of their failure to do so shows that the faith, that those who have known the President most intimately have most strongly reposed in him, has been fully justified. The fact that the White House telegraph clerk handled the Washington end of Mr. McLean's private wire was made to have a very sinister aspect, but the clerk's own explanation that he was eager to add to his salary of $2,500 a year by private engagements which did not interfere with his duties is sufficiently clear and convincing. There is no evidence, nor need there be the slightest suspicion, that President Coolidge had anything to do with the matter.

Were the whole affair less serious, in view of the alarming anticipations and the strenuous efforts to keep him off the witness stand, the actual evidence of Mr. McLean, the millionaire Washington newspaper publisher, would partake somewhat of the nature of *opera bouffe*. Mr. McLean denied absolutely that he had any participation in, or knowledge of, the scandals in oil, and especially of Mr. Fall's relations with Mr. Doheny. But he confessed to the amazing fact that he had deliberately lied about the loan of $100,000 to Mr. Fall, simply to accommodate a friend, although Mr. Fall, according to the evidence, gave no indication, nor did Mr. McLean inquire, why Mr. Fall desired it to appear that he had come suddenly into possession of $100,000 from a source other than that from which it actually came. If explosive profanity were ever excusable the expression that Mr. McLean testified to having used, when he learned the real facts, might well be allowed to pass. One marvels that a man of so much wealth and prominence could be quite so naïve. When a man acknowledges lying about a matter that he might have assumed to be of possible importance and of public interest, when, in fact, a man acknowledges lying at all, one has naturally a very doubtful feeling about his word in general and

about his whole course of conduct. The fact of the matter is, however, that despite his acknowledgment of playing fast and loose with the truth "to help a friend" Mr. McLean's evidence on the witness stand seems to bear the stamp of frankness and honesty. To that extent it is satisfactory as revealing no general conspiracy or corruption, and in its limiting the worst phases of the scandal to the matters already established in connection with Mr. Fall.

Mr. McLean, as well as being a peculiarly accommodating, seems to have been a somewhat dangerous friend. In connection with him in the investigation concerning Attorney-General Daugherty a matter has been revealed in relation to Secretary Hughes that must give the latter something of the chagrin of a guilty schoolboy. One of the strong charges against Mr. Daugherty is that he deliberately, and for personal advantage, refrained from prompt and complete action to prevent the illegal showing of the Dempsey-Carpentier prize-fight films. One of the men who profited most from the showing of these films admitted on the stand that the whole thing could have been stopped and rendered profitless had the Attorney-General's department proceeded by immediate injunction. The investigation is not yet ended, and Mr. Daugherty's defense has not been fully made, so that the matter is still in process. But in view of the seriousness of the charges against the Attorney-General, and their specific nature, it is humiliating to have it brought out in the evidence that this fight film was shown privately at Mr. McLean's residence when, among others, Mr. Hughes and the late President Harding were present. As the point of law rests upon the illegality of the transportation and showing of the films outside of New Jersey this showing, even in a private house, was illegal. Mr. Hughes explains that he went as a dinner guest to Mr. McLean's without knowing that any such entertainment was to be provided.

There ought not to be any disposition to make too much out of this incident, nor do we mention it to exaggerate its importance. But it illustrates how even good men can allow themselves to be put into compromising situations, and the profound need for scrupulous care and a high sense of honor in everything pertaining to public office.

The charges brought out in the evidence against Attorney-General Daugherty are so specific and so grave that even to have anything so serious suggested against the occupant of such a position is compromising to good government. Their *gravemen* is, however, undoubtedly lessened by the accusations against the witnesses themselves. Mr. Daugherty not only denies the charges but suggests that individuals have sold the Department of Justice without being able to deliver the goods. That is not an impossibility, and in fact the case is cited of a man intimate with Charles Sumner who, having discovered how the great statesman intended to vote, made money out of selling what he represented to be his influence. But if for any reason the impression has existed anywhere in the United States that influence with the Department of Justice could be purchased it is time that such an impression should be completely and permanently destroyed. Mr. Daugherty was not President Coolidge's appointee, and we believe that there is a growing feeling throughout the country that the President's administration would be strengthened by selecting an Attorney-General of his own choice in whom the country would have full confidence. This may be said quite independently of the charges against Mr. Daugherty who should not be condemned without full opportunity of defense. The question of his continuance in office is another issue.

Releasing War Prisoners

THE conscientious objectors imprisoned because of refusal to fight for their country in the World War have practically all been released. Undoubtedly public sentiment had much to do with securing their freedom, especially that cultivated by the churches working individually and through the Federal Council. If it be conceded that conscientious objectors should be imprisoned for refusing to fight for their country, it can still easily be shown that the punishment in length and severity should be fitted to their actions as extreme pacifists. There was a good deal of feeling throughout the country, even on the part of many who could not be classed as pacifists, that the sentences given conscientious objectors were in many cases out of all proportion to the character of their pacifism. This led to their release.

Now a review has been made of the cases of soldiers sentenced to long terms in prison for crimes of which they were convicted during or just after the World War. The reason offered for such a review is that prehaps in the heat of war times some innocent men were convicted of crime or some who were guilty received sentences much too severe for the crime committed. These men have become known as the "Lost Legion." There are 535 of them in all—80 at the United States Penitentiary, Atlanta; 225 at Leavenworth; 220 at Fort Leavenworth Barracks, and 10 at the Barracks, Fort Jay, New York. Another board of officers will investigate the cases of 240 such prisoners confined at McNeil Island, Wash., and Alcatraz Island, Cal.

The Chicago *Tribune* and other newspapers have called attention to the fact that apparently not one church nor reform organization has asked to be counted among those who believe in the review of the cases of the men making up the "Lost Legion." We are heartily in favor of the most thorough investigation of these cases and if it appears that injustice was done to any man, the matter should be righted immediately. *The Congregationalist* thoroughly believed in discriminating leniency to conscientious objectors. It just as thoroughly believes that men, many of whom fought valiantly for their country, should not have to suffer for crimes which they did not commit, or if they were guilty of crime that they should not have to suffer overmuch. Let justice be done at any cost.

We go further to say that the war times were abnormal and that perhaps many a well-meaning young soldier was caught in a whirl of circumstances that led him to do things criminal which under ordinary normal conditions of life he would never have done. It is just as much a part of justice for our authorities in dealing with these soldiers to take this into account as it was for them to take into account in dealing with conscientious objectors that the times which made them were

abnormal. We trust that the Government will do a thorough job of reviewing these cases, and that in making its decision it will lean hard to the side of mercy for the members of the "Lost Legion."

Governor Sweet Seeks Re-election

GOVERNOR SWEET, of Colorado, has announced his intention of seeking renomination by the Democratic Party and re-election as Governor of Colorado. In making this announcement he has indicated that his personal preference would have been to have sought a place in the United States Senate, but that he feels under obligation to accomplish certain definite things which the people elected him as Governor to do. In the course of his announcement, Mr. Sweet makes some very interesting reflections upon government, with this conclusion:

I am keenly interested in the state as an institution—not so much as a political entity or sub-division, but as being "a projection of human nature." It is said that "the state is an agency by which human society must achieve its task of conserving all that is valuable in civilization and eliminating waste and friction in the enjoyment of these things." The state exists primarily to safeguard the fundamental rights of all the people. There will always be conflicting human claims within the state which must be adjusted. Such adjustments will require that the strong help to bear the burdens of the weak and the fortunate help to lighten the load of the unfortunate. At the same time, the state must conserve individual freedom and personal initiative, so that independence and self-reliance shall ever characterize our people.

While government in a democracy cannot be linked with a creed, in its last analysis it must depend upon the spiritual life of the people whom it serves. The state reflects this life. Therefore, democracy primarily is not so much a method of government or a political system as it is a spirit of government. Pure democracy has its basis in religion. Democracy would not substitute faith in man for faith in a Supreme Being, but faith in the common man's potentialities and in the sacredness of his personality will always be the foundation of a democratic government. A democratic government must, and ultimately will, reflect all that is best in man.

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Charles W. Eliot, President *Emeritus* of Harvard University, has reached the ripe old age of ninety years. He is still active in mind and body, a "Grand Old Man" in educational and civic leadership, whom we all delight to honor. Next week we expect to report his birthday celebration, which occurs as we are going to press with this issue.

Knowledge and Goodness

A Contributed Editorial by President Irving Maurer

AT a recent talk in Madison, Wisconsin, Mr. Carl Van Doren made a statement somewhat to this effect: "We have enough goodness in the world. What we need is more intelligence."

Two weeks before I preached a sermon at the Beloit College vesper service in which I said that the world at the present time knows enough to realize a better civilization, but that it is not good enough.

Here you have two contradictory statements which deserve investigation. There is no doubt that the Van Dorens can make out a good case. Our world is wondering whether, in its very loyalties, it has not been betrayed by a leadership which lacked intelligence. Many persons are trying to do their duty, but they find themselves committed to partial causes. "One hundred per cent. Americanism" is represented by a host of fine Americans who actually believe that our country possesses all the qualities which fit it to be the exemplar among the nations, and with quite commendable zeal they advocate a policy of isolation. Acting on information which is simply not true, they have been misled by their efforts to express patriotism. Then, too, race prejudice is possible between ethical groups of people because they simply do not know enough about each other to take intelligent views. And is it not true that our industrial troubles have been occasioned through the leadership, both on the side of capital and labor, of men who are quite loyal to a code of morals but are not intelligent regarding the wider reaches and the deeper interests of a common society?

As I go on I find myself growing quite enthusiastic about Mr. Van Doren's statement, and yet I come back to my own summary of our troubles. There is much material which can be furnished, calling attention to the need of character. Take the case of politicians. We have had several tragic instances in the last seven or eight years where intelligent men permitted personal prejudices to prevent their supporting a genuine endeavor to bring about peace among nations. They had made a masterful study of historical fields, and by an active public life had familiarized themselves with international politics in all its phases. Was this failure to act a lack of intelligence? Can we say that the one-sided, partisan representation of news by prominent papers is due to a lack of intelligence, or is it not rather a wilful, canny shrewdness? And how about the scientific world? Is it true that many of our great men in science lacked intelligence when they placed their marvelous scientific achievements at the service of militaristic movements, or was it again a lack of moral courage to apply to our social needs the information and the judgment they possessed? Would we be willing to say that the Christian Church of today has the courage to act on the information which she has at her command in applying the teachings of Jesus to all phases of life?

I might go on, I think, with both points of view. I suppose when it came to a definition of terms, Mr. Van Doren and I would come nearer together. If by intelligence Mr. Van Doren means a desire to approach all problems with a freedom from prejudice and a great thirsting for the actual truth, such an intelligence would approach very near to the goodness of which I have been speaking. By goodness in a modern world one must mean an openness of mind and a willingness to know the truth. But I think the final word rests with my point of view. Pure intelligence is not enough. We shall always need the simple courage of Jesus who was willing to die in the effort to act on the light he had.

From Our Western Editor

Dr. Barton's Notable Pastorate

In these degenerate (?) days it is a notable event when a minister completes a twenty-five year pastorate. First Church, Oak Park, Ill., has just had a week's celebration of twenty-five years of the leadership of Dr. W. E. Barton. This pastorate is worthy of comment as an outstanding piece of ministerial service, and it furnishes a fine opportunity to philosophize concerning the value of long pastorates, the variety and depth of the work done by the minister, and to estimate in general the influence that he brings to bear upon his fellows.

I discovered that Dr. Barton has kept a detailed diary for many years, and so I secured from him some figures that would make concrete the amount of work that he has done. During this quarter of a century he has preached 2,046 sermons at home and 519 away from home; he has received into the church 2,085 new members, averaging a little more than one new member for each sermon that he has delivered in the church.

His preaching is typical of the preaching done by leading ministers everywhere in the fact that it has covered a wide range. Every autumn he has delivered a series of sermons dealing with a constructive system of thought and he has had a special course for each Lenten season. These sermons he has usually planned in the summer time and many of them were worked out in detail before he returned from his vacation. His midweek lectures have been significant. He has given courses on "Comparative Religion," "The Making of the Bible," "Church History," "Christian Biography," "Poetry," "Architecture," "Art," "The Fundamentals of Religion," and many others. During the last two years on account of the church night plan in use, hundreds have heard these lectures.

It has occurred to me that our ministers especially will be interested in knowing how a leading preacher uses the Scriptures through a long period of years. Dr. Barton has found his texts in every book of the Bible during these years, as follows: Genesis 26, Exodus 31, Leviticus 4, Numbers 12, Deuteronomy 11, Joshua 6, Judges 6, Ruth 1, I Samuel 22, II Samuel 8, I Kings 16, II Kings 15, I Chronicles 4, II Chronicles 6, Ezra 2, Nehemiah 6, Esther 1, Job 16, Psalms 52, Proverbs 5, Ecclesiastes 15, Song of Solomon 2, Isaiah 63, Jeremiah 17, Lamentations 1, Ezekiel 7, Daniel 13, Hosea 3, Joel 2, Amos 3, Obadiah 1, Jonah 2, Micah 2, Nahum 1, Habakkuk 2, Zephaniah 2, Haggai 2, Zachariah 7, Malachi 3, Matthew 85, Mark 35, Luke 92, John 101, Acts 47, Romans 22, I Corinthians 33, II Corinthians 20, Galatians 7, Ephesians 27, Philippians 29, Colossians 12, I Thessalonians 5, II Thessalonians 1, I Timothy 4, II Timothy 8, Titus 1, Philemon 1, Hebrews 26, James 5, I Peter 8, II Peter 4, I John 8, II John 2, III John 1, Jude 2, Revelation 32.

A large number of laymen have not taken account of the leadership of ministers in public enterprises. The contribution to the ongoing of every worthy project in communities of all sorts by our ministers is an invaluable one. Dr. Barton had demonstrated this in his pastorate. He was active in the organization of the Park Board of the village; he was one of the organizers of its Y. M. C. A.; he has been a leader in maintaining a summer camp for unprivileged mothers and children; and in fact has taken a leading part in every worthy enterprise for community betterment.

His pastorate is a good example of the amount of time that a multitude of leading ministers give to denominational work. It is a favorite indoor sport of some editors to condemn denominations and the missionary work that they carry on, and this condemnation is not infrequently based on the testimony of those whose words should have the least weight in this regard. It is a fact, however, that a multitude of the most Christian leaders in the denominations are giving a large amount of time and service to serving the world through denominational channels, and they do this, not because they have a sectarian mind, but because the denomination has machinery at hand that gives them a chance to serve. Dr. Barton has participated in 425 councils, and in a large majority of them was moderator. He has been from the beginning a member of the advisory board of Chicago Association, and during most of the time its chairman. He has had official connection with nearly every one of our missionary societies. He was for a time president of the Illinois Home Missionary Society and author of its plan of merger into the State Conference. He has served Chicago Seminary and Union Theological College as director and has been for thirty years a trustee of Berea College. He was a member of the National Commission of the Pilgrim Memorial Fund, secretary of the Commission of Nineteen and chairman of its Committee on Constitution. He, probably, more than any one else, shaped the document used in the reorganization of the National Council, and was the author of the little creed adopted at Kansas City, and served the Council as assistant moderator and moderator.

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Most of our laymen have little conception of the amount of writing which their ministers do. Leading ministers of all the denominations furnish a great deal of material for papers, magazines and books. Dr. Barton has been an outstanding man in this particular. He was for many years a contributing editor of the *Advance* and for five years was its editor-in-chief. He has written more than forty books. Working with Dr. Sidney Strong and Prof. Soares he helped to produce *His Life, His Friends, His Great Apostle*, and *His Last Week*. The last-named has been used throughout the world and translated into many languages. His parables of "Safed the Sage" have been issued in four volumes and a translation published in a number of foreign languages. His *Congregational Manual* and *Law of Congregational Usage* are known to all Congregational ministers and are recognized as authoritative in the denomination.

Dr. Barton's study of Lincoln has been almost lifelong and has probably involved original research such as no other one has brought to the task. His two books, *The Soul of Abraham Lincoln* and *The Paternity of Abraham Lincoln*, each stand unchallenged. So far as appears, no critic has ever successfully controverted a single important statement in either of them. His *Life of Abraham Lincoln*, which is soon to appear, will be based upon the same painstaking investigation as his other contributions in this field. The number of articles contributed to current periodicals runs into thousands and covers a wide range.

* *

Ministers probably give more to benevolences in proportion to the amount of salary which they receive than any other class of men. I have checked up on Dr. Barton's record in this particular and I find that from the time that he and Mrs. Barton set up their humble establishment in the southern mountains until the present, they have been exceedingly generous in helping others and they have been of one mind in making their home the home of the homeless. It has been a great record—one of which they do not speak, but it is a work that they have not been able entirely to conceal. During Dr. Barton's pastorate the church has given for general expenses nearly $1,000,000 and for benevolences almost $700,000. This church is one of the three or four having the largest apportionment for benevolences, so far as our fellowship is concerned. I have known the church intimately for thirteen years and I have never known a worthy enterprise to appeal to it without receiving a generous response.

It is evident in discussing such a record as this that the man who leads in such service must be a man of unremitting toil. They preach to educated people and they must study; they carry upon their hearts the woes and sorrows of a multitude; they go into many homes of sorrow (Dr. Barton has conducted 475 funerals during his pastorate), and they must be able to put the power of leadership into their public presentations of truth. Among our leading ministers Dr. Barton stands pre-eminent as a conscientious worker.

The exercises of anniversary week included a sermon by the pastor, an appreciation of the work of the church during twenty-five years by representatives of the missionary societies, an anniversary dinner in honor of Dr. and Mrs. Barton at which 500 were present, and a sermon by Rev. Cornelius E. Dickinson, first pastor of the church. At the anniversary dinner the congregation presented Dr. and Mrs. Barton with a purse of $5,000 to be used toward the expenses of a contemplated trip around the world. Dr. Barton's resignation as pastor was announced some weeks ago and the pastoral relationship will be terminated Aug. 31. He does not plan to take another pastorate.

Chicago, Ill. R. W. G.

Motion Pictures in the Church

A paper given at the National Council of Congregational Churches, meeting at Springfield, Mass., October, 1923

By Rev. J. Caleb Justice
Weymouth, Mass.

The Eye Gate to Mansoul

IN John Bunyan's *City of Mansoul* the invading armies are represented as making an assault upon the various gates: Eye, Ear, Taste, Touch, and Smell, of which the most important is the Eye Gate.

Thomas A. Edison is recently reported by the public press as saying that "Motion pictures will soon largely replace the text books in our public schools." While this may be a somewhat exaggerated statement, it nevertheless marks a notable trend of the times. However, the emphasis upon the visual method to the exclusion or the minimizing of the auditory may be overdone. In the past we may have neglected the visual; we cannot now claim for it everything. A studied blending of both methods, the one supplementing the other, makes the greatest appeal to the attention. In any audience there are those who have ears to hear and do not hear and in any audience there are those who have eyes to see and do not see. The oral instruction in the school or the oral sermon in the church makes the application and gives meaning to the picture.

As Part of the Sermon

Thus we see that no matter how illustrative of religious truth a motion picture may be, it seldom can take the place of the oral sermon. The preacher should use the picture as part of his Gospel message, pointing out the things he desires his audience to see and showing exactly the point of his application. If he fails, in other words, to appropriate the picture to his homiletical use as he would any other illustration, many people will miss the spiritual meaning. Here is the great danger of a minister's use of the cinema in his Sunday evening service. If he books a movie merely to run it through his machine to draw a crowd because some film tradesman told him it was "passed for Sunday showing" his failure to my mind is complete. The picture should be an integral part of his message or it has no business in the Christian Church.

I take issue with the minister who uses any "good theatrical feature" Sunday evening, giving as his reason that, "all motion pictures have human interest and where there is human interest there is a message." Although many of the trade's pictures contain the human motives of filial affection, mercy, generosity, honesty, and the like, and end mostly with right and love (!) prevailing, yet frequently there is a twist of some sort—suggestiveness, gilded lust cloaked as love, or worldliness, irreligion, against which we recoil. A feature, *Father Tom*, came to me highly recommended in the non-theatrical catalogue of a regular theater distributor as suitable for the church. The outline of the story told of a genial, kindly clergyman in a rural community giving his life in Christ-like service. In reviewing the film, I found that the plot suddenly became exciting where the priest was tempted to enter his fast horse in the races at the country fair for a high stake. He cried out: "What! that I should gamble! Never! NEVER!" (Last word appearing across the screen.) Then slowly relenting, he said: "Well, since . . it . . is . . for . . the . . good . . of . . the . . church —anything is right for the good of the church, I'll consent." Then followed a reel of thrills, neck to neck (as in common movies, each thrill must be repeated until there's no thrill left), neck to neck horse racing, concluding with Father Tom's winnings.

Cutting Films

By cutting this film at the word "*Never*," eliminating one entire reel and having the story conclude with a wealthy parishioner's donation, I had a splendid illustration for a sermon on "Self-Sacrifice with Honor." Nor did the "optience" suspect the original twist of the story.

Of course it takes time and patience to cut the film and after the showing carefully to replace the censored celluloid. To avoid painstaking work the temptation is to resort to some subterfuge. A usually very meticulous clergyman-exhibitor found but one short blemish in an otherwise good entertainment feature that he was using on a week night. At a dramatic climax a parrot uses profanity. "Now, when you come to the place where the bird leaps on to its perch," directed the minister to his operator, "cut off the light for five seconds. The people won't know the difference. They'll think some slight adjustment had to be made." Congratulating himself upon this simple ingenuity the pastor watched the story with his "optience." The parrot jumped onto its perch,—darkness. Then, suddenly, out of the blackness of the screen lept the swear word just for a flash, much to the merriment of enlightened folk.

The Good Ending

Nor is a picture redeemed because it portrays a few scenes from the Bible or uses the name of God. Several told me: "You must use *The Woman God Changed*, for it is the story of a wonderful conversion." It surely was. The society belle who lives for the flesh has killed her prodigal husband (very vividly screened) and in flight is wrecked on a desert island with her lover where the two live in Robinson Crusoe fashion (also very vivid). Married *a la mode de la Nature*, she decides to give up her former life (5 reels) and start anew (½ reel). The judge and jury are convinced and she is acquitted (end). The lurid posters gave this "special feature" away even before I had reviewed it. In syncopated bespangled costume a fast woman smokes a cigarette, as the "Woman God Changed." No need to wonder: to what is the appeal? No church should use a picture that drags its audience through four or five reels of sensuous worldliness only to give the story of a change of heart (usually very unnatural) in the last half of the last reel. I utterly and unequivocally condemn all such. The general effect is tremendously for the bad. You cannot convert a bad feature by a sanctimonious flash. And the preacher and his church must be on their guard against all of the pious write-ups in the so-called "non-theatrical" catalogues. By diligent search he must eliminate the films that have somewhere the concealed smut or smirch on religion, purity, or goodness.

Nor is one's quest in vain. For there are some fine motion pictures that can be used without cutting as a part of the Sunday evening worship. A few pioneers have blazed the trail and those who come after will find markings along an easier path.

Typical Motion Picture Sermons

About a year ago I had been reading that thought and inspiration-provoking book, Basil King's *Conquest of Fear*, that makes God so near and real, when I ran across a picture, *The Turn in the Road*. It seemed almost to have been taken from the book. Basil King wrote: "I think light was the medium through which I at once felt myself to be seeing God. By this I mean nothing pantheistic—not that the light was God—but God's first and most evident great sign." And further on: "There must be first the change of mind, the new set of concepts; and then the Safe Return, to the high, sane ideal of a co-operative universe, with a loving Heart behind it." The motion picture story portrayed how a young husband, crushed with sorrow at the death of his wife, is repelled by the Job's comforters telling him "it was the will of God and he must submit to that will." "What a horrible, vengeful god," he declared and became a wanderer. Upon his return, years later, from his fruitless search for a God of love where he had only found a God of fear, his own little child reciting a Sunday school lesson pointed out the Way. "See," the boy said, opening the shutter, "it's like the light that scatters the darkness away, so love conquers fear." There kneeling in the hayloft, a little child leading in simple trust, the wanderer had a change of mind and a safe return to the ideal of a co-operative universe with a loving God behind all. This picture was used to illustrate a sermon from the text: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea." The hymns sung from the screen with twice the volume than had we used books were: "Tell me the old, old story of Jesus and his love," "Jesus, Savior, pilot me over life's tempestuous sea." Just at the time of the man's sorrow a concealed choir sang: "Abide with

me," while at the close of the triumph of the faith in God's love, all joined in "All Hail the Power of Jesus' Name."

One must actually take part in such a service to realize its dynamic effect. The entire composition of the program is harmonious to culminate in the heart appeal of the vital message. The unity of the purpose gathers up its various instrumentalities: organ, piano, cornet, singing, oral preaching, and the cinema into one blend of the Gospel evangel until you discover that the motion picture has found here as nowhere else, its highest mission and most proper place. The choir and pulpit are lighted for the sermon, the semi-darkness during the picture illustration makes its message more personal and individual, for each feels more alone then. As the sea of expressive faces looking up repeat the benediction from the screen: "The Lord bless thee and keep thee, the Lord make his face to shine upon thee, the Lord lift up his countenance upon thee and give thee peace," we realized that the motion picture Sunday evening worship had brought us all together nearer to God.

The picture itself need not contain an obvious religious motive or moral to be grist for the sermon. *Nanook of the North*, refreshingly different from the thread-bare producer's habit of eternal triangle-ism, is a simple story of Eskimo life remarkably filmed. A sermon on *The Challenge of Difficulty*, with text: "Endure hardships as a good soldier of Jesus Christ," gathers up the thought of man overcoming the physical difficulties of his environment (as in the picture) into the higher conception of the Christian remaking his environment into terms of the Kingdom of God.

Technique

Whether the picture should come before, at the end, or even in the middle of the oral message depends upon the same homiletical principles as the use of any oral illustration. There should be unity, point, and a climax reaching out to influence the will, in order that decisions may be made for the Christian life. The sermon must dominate the picture.

It is an erroneous idea that the service need be mechanical or that its operation need be in evidence, especially where the enclosed booth is used. There are fewer directions than at the average morning service. Instead of announcing: "Let us sing hymn number one hundred and forty-nine," then waiting until a majority of the congregation have found the place in the right hymnal, noiselessly the hymn appears instantaneously to all on the silver screen, the responsive reading follows in the same way. Without any direction the lights glow for the oral sermon and are dimmed for the picture illustration, while all the notices are flashed from the screen during the offertory. Between thirty and forty stereopticon slides are used: welcome and invitation slides during the organ prelude, hymn slides for the song service, responsive reading, Scripture and text of sermon, slides carrying sayings of great men bearing on the theme of the evening, announcements, and benediction. These are readily made on the typewriter from specially prepared mats or lettered with colored inks on appropriate backgrounds.

Of course, just as for any religious meeting, the program is arranged beforehand. Copies are in the hands of organist, song leader, light man, ushers, operators. The "optience" needs none. The electric button on the pulpit gives the pastor swift and silent control of every moment of the service. Every detail should be mapped out beforehand and a score of young workers each prepared for his responsible part.

Denominational Helps

Aids or suggestions from the national denominational bodies are conspicuous by their absence. No theological school has as yet, to my knowledge, contributed anything to the subject. The School of Religious Education of Boston University in visual method has confined itself exclusively to the long used stereopticon. Of the evangelical churches, the Methodist Episcopal is the only one that has taken official recognition of the possibilities of the motion picture for religious use by creating a Department of Films and Slides. Their "White List" has been a splendid help to the inquiring clergyman. The Lutheran and Roman Catholic Churches are actively engaged in the production of motion pictures presenting their distinctive propaganda. *Jimmie's Prayer*, *The Fall*, *The Blasphemer*, and others, all admirably done, present a literalistic point of view of the Bible. This is likewise true of many of the much advertised films of the Old Testament.

James K. Shields has done notable work in creating for the church three virile pictures, each with a heart thrilling sermon visualized. *The Stream of Life* has become famous with its spiritual message of strength and peace when a home finds God. *A Maker of Men* holds up the ministry as the high calling of God to service. *Lest We Forget* brings home the poignant facts of the now outlawed beer saloon with its train of heartaches and crime and shows that out of which we have come. When we see on the screen our country in the personation of Uncle Sam backed by the votes of the righteously indignant citizens, hands no longer tied, now champion of mother and home, nail up the stupid old saloon, the entire congregation unite in one resolve: "It must not come back." Many a woman after seeing this film has declared to me: "I didn't see it before, now I'm going to register."

Motion Picture Distributors

Owing to the rapidly increasing demand on the part of churches, schools, Y. M. C. A., etc. for pictures with moral value, several of the big distributor companies have established regular "Educational Divisions," claiming each to have "a very large library of motion pictures especially suited for sermon purposes beside social work in your church." A limited number of these films are desirable for the church, available for the most part after the theater runs are exhausted.

There are also quite a number of competing "non-theatrical" exchanges that advertise church pictures. Their supply comes from three sources:—(1) There are the pictures produced for the church, school, etc., but these are very few in number; (2) The non-theatrical exchange may act as a second middle-man and rent from the regular theatrical distributor (thus saving the time-consuming method of shopping); or (3) They may buy up discarded theatrical pictures. The motion picture feature has its definite life history. At its release it is played in the big theatres in the large cities, thence it goes to the suburbs, smaller cities and towns over the country. After that to limbo. This takes from one or two years as the film becomes worn and titles shortened. Among these are some pictures of especial moral, educational, and literary merit that should be kept alive, but most are of questionable value. A branch manager confessed to me recently that his company's new two hundred page *Catalogue of Films carefully selected for Schools, Church, and Community* was mostly junk.

A word should here be said for the painstaking co-operative work of exchanges founded upon the idea of the Church Film Company of New England. Mr. Charles M. Cox, a public-spirited, Christian business man of Boston, with the vision of the possibilities of the visual sermon, has been the financial backer of this worthy enterprise for a number of years. Before being advanced as suitable for the church, the films are viewed by a group of ministers, "The Church Cinema Club," whose comments are tabulated in detailed form upon blanks made for that purpose. Where groups of ministers using the cinema organize in this way, the exchanges will be glad to screen their films for review and approval.

The American Motion Picture Corporation of New York, with branches in the large distribution centers, has several series of good Bible and Holy Land pictures. For the shorter Sunday evening program for the Bible and its interpretation there can be nothing better. For the summer quarter of the Sunday school instead of the regular courses, I have constructed a series of lessons illustrated alternately by these Bible and Holy Land reels and by stereopticon slides. Needless to say the summer problems of attendance, attention, and teachers are solved.

Lists and Publications

The best lists for finding suitable pictures for church use are:—(1) The publications of the National Committee for Better Films, a department of the National Board of Review: *Photoplay Guide* (monthly), *Film Progress* (monthly), which latter contains special reviews of pictures for church use selected by the ministers who are using pictures, *Exceptional Photoplays*, and additional material such as *Motion Pictures for Lenten Use* just issued. All this for $2 annual membership dues. Address: The National Committee for Better Films, 70 Fifth Ave., New York. (2) *The Educational Screen* (monthly), 5 So. Wabash Ave., Chicago, subscription $1.50, is a splendid little magazine full of information, "devoted to the new influence in national education." The church department keeps one ahead of the best releases. (3) *1,000 and One—the Blue Book of New Theatrical Films* is

issued annually to subscribers to "Educational Screen." The issue for 1924 just received contains a brief review of 3,000 films.

To be truly successful as an agency of the Gospel Evangel, the cinema should not be allowed to dominate the attention of pastor or people. It is but one means, and that so new and not long tried, for carrying out the great commission. In proportion to the success of the Sunday evening motion picture service, other departments of the church should be stressed. A half dozen bulletin boards about town, carrying 28 by 42 inch posters of invitation, keep the church before the people. Bright lighting outside as well as within makes the church cheery. "Welcome" badges designate the reception committee to make the stranger within the gates feel "at home."

A mimeograph and addressograph are used to send out monthly the pastor's message. The "Committee of a Hundred" are calling by districts and also look up visitors and new people who registered the previous Sunday. The various organizations, such as social club, men's club, benevolent society, mothers' club, sewing circle, young people's social union, scouts, missionary society, organized classes, have opportunities of enlarged service for their respective groups. The church school staff under consecrated leadership at carefully planned meetings review their most important task. The Christian Endeavor Society stresses its distinctive mission of loyalty of the young people to Jesus Christ, while the well-attended weekly prayer meeting becomes a chief rallying point for an intelligent faith. And all the activities, whether social, educational, or distinctively religious, all head up to one purpose: to introduce just human folks to Jesus, that they may come to love him and accept him in heart and life, and obey his great command: to love God with all the soul and our neighbor as ourselves.

It Will Pay You to Read

THE RISE OF THE KU KLUX KLAN, by W. P. BEAZELL (*The World Tomorrow. March*). All the leading articles in this number of the magazine are devoted to the Klan, its policies, and the way to meet the situation. One article quotes important extracts from Klan documents; "At the Klavern Door"; "The Oath"; and "A Klansman's Creed." William Allen White contributes an excellent article recommending "Patience and Publicity."

How Ministers Use Moving Pictures

By Rev. Elisha A. King
Miami Beach, Fla.

THE best argument for the use of moving pictures in the church is their successful operation by representative ministers in various parts of the country. What some ministers have done others may do as well if they have a purpose to succeed.

We have watched the introduction of the picture machine into many churches without a single failure. In some cases the moving picture is used only occasionally for special purposes. Sometimes it is used for a season continuously and then discontinued so as not to make it too common. These ministers are masters of the pictures and never allow the pictures to master them. This is the real secret of the successful use of the moving picture in the church.

AT JACKSONVILLE, FLA.

The picture machine is not used as much in the South as in the North, East, and West, and for that reason I will present my first illustration from the Southern field. In Jacksonville, Fla., there is a church with a beautiful building erected ten years ago. We visited it a short time ago and found it fully equipped with moving picture and stereopticon outfits. It is also wired with electric signals and light switches, all installed when the building was in process of erection, so that its visual equipment is complete. In the beautiful Sunday school room in the basement is a built-in booth for lantern and cinema for use in religious education. That building committee was a far seeing group of men who ten or more years ago looked forward to the time when one of the methods of teaching and preaching would be by use of the eye and screen!

Wishing to learn how valuable all this fine outfit was I called upon the pastor, Rev. Edwin C. Gillette, who told me his story which is worth repeating. Mr. Gillette said frankly that the church had a discouraging time of it at first because of the difficulty of securing suitable films and after awhile discontinued the use of the instrument on Sunday evenings altogether. Mr. Gillette, who became pastor some years later, says that he was inspired to take up the use of moving pictures after reading of the experiences of Dr. Carl Patton at Los Angeles. In answer to the question why he undertook the work he said that it was partly due to the location of his church in a down town section, away from most of his church members, and in a district of rooming houses filled with many homeless young people who might be attracted to a church by this method. He had an idea that the pictures might also have a real moral and religious value, if enough of the right sort could be obtained.

SOME OF THE PICTURES

In speaking of the work connected with the enterprise, he says:

The selection of the pictures has entailed a great amount of work and study; but on the whole the result has been satisfactory. Some of the pictures used have been *Inside of the Cup, The Soul of Youth, The Stream of Life* (shown three nights in succession), *A Maker of Men, Beside the Bonnie Briar Bush, The Faith Healer, Earthbound, The Power Within, From the Manger to the Cross* (used at the beginning of Holy Week), *The Miracle Man, The Good Provider,* and *The Old Nest* which could not have been better for the evening of Mother's Day.

The pictures have needed some cutting and often a reel or two is omitted and the connecting narrative given quickly. In this way the time consumed is reduced and some objectionable features eliminated without advertising the fact. The pictures have had real "preaching value" and many of them a force for good in themselves.

In response to a question as to method he said:

Almost the whole service is from the screen, and the slides which are thrown upon the screen during the prelude and at other times during the service add to the impression. It is the universal feeling on the part of those who attend that the service is worshipful and impressive. While the services are expensive the offering has more than paid the expenses. The audiences have been increased sevenfold.

AT JAMESTOWN, N. Y.

For a year or more we have been watching the activities of Rev. Guy Livingstone Brown, D.D., of Jamestown, N. Y., who has made a remarkable success of the moving picture in his Sunday evening services.

He says that he has used moving pictures for three years. At first there were numerous objectors, but he went right on and now more than 90 per cent. of the membership is converted to the new program and no one ever thinks of discontinuing it. When I asked him how he managed his program he said:

We use the pictures as part of our Sunday evening program. This is the same week after week. I preach for fifteen minutes on the subject which the picture illustrates. I then invite those interested to tarry for the after-meeting and almost every night we have responses to this call. Our church, which has a large auditorium, is filled to capacity week after week, with people turned away every Sunday night. On certain weeks we have had policemen delegated from the fire department in the congregation to keep the aisles clear, notwithstanding the fact that I always announce the decision of the department regarding standing room. We are reaching at least 1,200 people every Sunday night with the gospel message whereas before the introduction of pictures 200 was a good crowd.

SOME ADVICE

He is careful to impress upon his minister friends these lessons learned through experience.

"I would advise, first," he says, "the introduction of motion pictures for the sole purpose of glorifying God and extending the Kingdom. Any other idea will lead to failure, I believe. Second: The installation of the best equipment available and the best is none too good. Third: In my judgment the high class feature picture is preferable to the so-called Biblical film. Do not be afraid of a love story if it is presented in a clean, pure fashion. "Folks are folks," and the appeal of a love story, closely supervised and explained is wholesome and uplifting. There are plenty of commercial pictures which may be cut here and there leaving a splendid moral lesson following a sermon on the subject indicated in the film. Fourth: Do not be afraid of the cost of operation. We are more than meeting running expenses now with a little balance each week which we use in paying for our equipment. At the present rate we will soon have this paid for.

RECOMMENDED FILMS

The Carter Cinema Producing Corporation, 220-224 West 42d St., New York, is one of many modern producing corporations is-

suing excellent films. We have just used their four reel biological film, *How Life Begins.* It is a remarkable picture entirely wholesome and suitable for mixed audiences. They also furnish a film of value entitled *Safeguarding the Nation.* It is in five reels. The theme is "Alcohol, what it is, how produced, and its effects upon the human system." The film is especially suitable for the present discussions growing out of the eighteenth amendment.

It is impossible in this article to name all the producing companies or their films that are suitable for church use, but it is worth while, we think, to include Dr. Brown's list of good films, because it represents a well tried series of pictures and they are recommended by him to his brother-ministers.

The Woman God Sent (Selznick), *A Message from Mars* (Metro), *The Great Redeemer* (Metro), *The Little Minister* (Famous Players), *Evangeline* (Fox), *Les Miserables* (Fox), *Silas Marner* (Chas. Tarbox Films), *One Man in a Million* (Film Booking of America), *The Servant in the House* (Grand Warner Film Ex.), *When Dawn Came* (Nu Art Corporation), *The Highest Law* (Selznick), *Deliverance* (Nu Art Corporation), *The Stealers* (Film Booking of America), *Quo Vadis* (Film Booking of America), *In the Name of the Law* (Film Booking of America), *Unfoldment* (Pathe), Plymouth Films, *The Power Within* (Pathe), *The Poverty of Riches* (Goldwyn).

In these days of progress and widening interest in education we may turn to our state universities for film and lantern slide supplies. The state university usually has a visual extension department with printed catalogue, low rental rates, and sometimes there are no charges whatever except those of transportation. Some of these Universities loan their projection instruments at a very low cost. There is no reason why the smallest rural church even could not use moving pictures provided the minister and the official board have the purpose to do so.

A Good Source of Church Films

Many ministers have told us that they would use pictures if they only knew where to secure suitable films, especially religious subjects. That problem need not disturb any one now. We have discovered a new source of suitable church films. It is the American Motion Picture Corporation, 71 West 23d St., New York City. Rev. Paul Smith is one of the active directors and he knows how to make the kind of Biblical teaching picture that the church needs. Then there is the veteran Mr. William H. Foster, formerly manager of Community Service pictures. Others are associated with them. They are religious men who know the language of religion and they are committed to the production of the right kind of pictures.

Eyes That Are Opened

The Place of Pictures in Church

By William Horton Foster

Director Special Service, American Motion Picture Corporation.

"I NEVER attended a more spiritual service in my life," said a Mother in Israel as she was leaving the church one Sunday night where motion pictures had occupied a specific place in the service. "I can't get that man's face out of my mind."

In her comment lies the whole argument for motion pictures. The spiritual appeal to eyes opened to the thought visualized upon the screen has been demonstrated over and over again. Drunkards have been reclaimed, consciences quickened, sinners convicted of sin, Christian social theory and practice standardized, crystallized arguments presented, and in a thousand ways the eye gate, not only to the understanding but to the soul, has swung open to the truth.

Why does the motion picture play this important part? Because as our friend puts it: "I can't get that man's face out of my mind." In this article we cannot explore the fascinating field of the religious psychology and pedagogy of the film. Suffice it to say that the furrows are plowed so deep in the brain by the thought-rays from the projector that the vision is at once absorbed by the spectator. It is his—never to be lost.

Motion pictures are being used today in thousands of churches in the United States.

What does that prove?

One might say, it proves they are being used, and that is something. Had I written this article ten years ago I might have suggested for its theme, "Has the Motion Picture a Place in the Church?" This question the churches have answered for themselves, in a manful way and in spite of many weary obstacles. The motion picture is now in the churches, and in more churches every week. How much it can do for the churches is now the question. Judging from experience, it can do a great deal.

May I define, if possible, some ground common to all Christians, in discussing the function of the motion picture in the church. Such ground, I think, exists in the attitude taken by the Psalmist when he said, "I had rather be a doorkeeper in the House of my God than to dwell in the tents of wickedness." This is a good position to take regarding church work. The church is an institution for the furtherance of God's Kingdom on earth, through such means as are bestowed for our use. The history of the broadening acceptance of these means is familiar and fascinating, from the days when worshipers were excluded before the Mass, down through the printing of the Bible in the vernacular and even including musical instruments and stoves. Today most people seem to feel that if the real mission of the church is furthered, and not hindered, by pipe organs, pew cushions, steam heat and ventilation, we are by so much further on our way. They all are "doorkeepers" in God's House.

If the portion of motion pictures in this greatest of all enterprises were only the promotion of interest in the church and a friendly attitude toward it on the part of the very many men and women otherwise indifferent, the motion picture would be doing a great work. Each of us realizes how vastly simpler it is to persuade a friend than to convince an enemy, and in thousands of instances the motion picture has brought permanently into the church people who were wholly indifferent to it and who became active loyal workers.

Yet this great service, to which hundreds of pastors will certify, is after all only the beginning of what motion pictures really accomplish. In hundreds of cases those first attracted to the service by the pictures have become devoted workers in the varied activities of the church.

Do these and thousands of like instances imply a lack of efficiency in other weapons of church work? By no means. Armies fought before the airplane flew. The airplane helped them tremendously—they cannot do without it. The situation was well put by a school teacher who said, "For fifteen years I have been trying to *describe* natural history. Now my pupils actually *see* it."

Motion pictures are preachers to the eye. They show what great and good men have been trying to describe. They should be chosen with the same care that we use in choosing the preacher who preaches to the ear. They should co-ordinate themselves with the program of thought and acccomplishment that each church has laid out for itself. They should not be "supply preachers" from Sunday to Sunday, but a persistent, constructive force in the life of the church. Furthermore, motion pictures are not simply a catch-penny device employed by the showman pastor as puller-in, Baxter Street fashion, nor to enable him to run a "show" in competition with his theater-neighbor across the street. I would refuse and have refused to serve ministers who had no higher conception of the mission of the motion picture than that.

Neither has that minister a proper conception of his job or the motion picture's function to whom it is simply a novelty to be juggled with, just as he craves other new things—anything so long as it seems to make him seem different from others. Does he ever think of that other Pharisee's prayer, "Lord, I thank thee that I am not as other men are"?

Unless, then, the motion picture is used both reverently and intelligently, it should not be used at all.

Just as a great advertising campaign is laid out with reference to the most intimate

problems of manufacturing and selling for the particular organization it is designed to aid, so the motion picture should be chosen, whenever possible, after full conference between the church authorities and the agency selected for this service in which the whole situation is studied out and the plan of campaign is agreed upon. Fortunately, this is now fairly easy of accomplishment.

"God fulfils himself in many ways," wrote a poet who probably never thought of motion pictures even as a possibility. The extent to which the motion pictures become a means in this fulfilment rests with the churches. The pictures are available.

Radio-Active Matter and God-Operated Men

A Sermon on Modern Wonders

By Rev. Charles Russell Bruce
Usk, Washington.

For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.—I Cor. 2: 11.

ALL the world, scientific, commercial, religious, is interested today in the last and greatest of its wonders, radio-activity. In these days the world moves rapidly. In the ancient world there were seven wonders; in the world of today there are seven wonders crowded into this one. We shall examine the religious implications of a few of them.

Radium has the curious property of maintaining itself and other matter in the immediate vicinity, at a little higher temperature than the surrounding matter. This is contrary to the laws of thermo-dynamics, but is a well-established fact. So, in apparent contradiction to the laws of spiritual influence, man may maintain his activities on a little higher plane than that of the prevalent practice, as recognized in our maxim, "in the world though not of it." When in this super-heated and consequent active condition, radium has the further property of ionizing the air and making it a conductor of electricity. Electricity, while probably not identical with radio-activity, thus bebecomes a concomitant of and medium for it.

What better illustration of the great spiritual truth of our text! The spirit of man is not identical, you say, with the spirit of God, but if man is ever to maintain his life on any higher plane, it must become the medium for the free passage of the spirit of God, and God must companion with him. Still again, when in this condition certain rays of radium have the power of destroying malignant growths or tumors. The same law and practice prevail in the higher or spiritual world, and the sin-destroying, sin-preventing power of God, very near to man yet not of him, coming down the channels of man's active and receptive spiritual apparatus, is the modern and scientific—not to say theological—description of the "Christ in you the hope of glory" proclaimed by St. Paul to the Colossian Christians.

There are two kinds of power, static and active. One is represented by granite, the other by radium. Granite has power because it holds on to all it has and thus has power to stop almost any force that runs up against it. Radium has power because it lets go of itself, multiplies itself into all the surrounding atmosphere, changes everything it touches into its own character. What a type for the Christian! Behold here both the method and the result of salvation! Not what a man saves, what he gives; not your accumulations, but your investments which constitute any actual salvation, financial or spiritual. The things of this world have a temper of their own and they are essentially granite. They have power, of course they have, but they are radically static. The things of God, the power of God, are better represented by radio-activity than by static granite. The emanations of radium, not the accumulations of quartz, felspar and mica, are at the heart of the material universe,—fitting symbol and type of all spiritual religion.

Not every wave of radium can come into your vacuum tube receiver; it must be keyed to the kind of message you are seeking. Only the things of man can the spirit of man comprehend; the things of God, the spirit of God. The kind of message you receive is distinctly determined by the way you key up your receiving instrument. What is your standpoint on the Capital and Labor controversy? This will accurately limit your attitude and activity in the matter. In the great Chinese National Christian Conference last year, one element had their receiving instruments keyed up to the idea of a great, national, Christian Church, devoid of the schismatic denominationalism which has been the curse of our Western churches; another section was just as effectively keyed to the idea that any neglect or departure from their conception of the truth was ap-

Year Book Reports

The annual reports of the Year Book statistics for 1923 are printed below in the order received from the States by the National Council office. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Ark.	807	19	55	D-36	299	D-60	$ 12,200	D-$ 580	$2,145	$2,073
Fla.	2,997	408	237	I-171	3,254	I-132	135,069	I- 43,330	1,625	1,800
Tex. (w)	2,024	256	481	D-225	2,536	D-228	53,240	D- 8,803	2,216	2,241
R. I.	10,067	478	510	D-32	7,805	I-344	233,155	I- 38,338	2,052	2,262
Utah	1,553	59	209	D-150	990	D-70	27,398	D- 1,102	2,173	2,462
W. Va.	364	26	6	I-20	201	D-79	10,511	I- 15	2,400	——
Ore.	6,519	578	939	D-428	7,441	I-702	115,098	I- 13,794	1,684	1,725
Conn.	77,757	4070	3093	I-977	52,928	D-915	1,481,695	I- 87,143	1,852	——
N. H.	20,251	1016	912	I-104	17,101	I-105	408,141	D- 33	1,484	1,544
Tenn.(c)	557	37	34	D-168	538	D-222	10,227	I- 1,522	1,080	1,340
Minn.	26,737	2178	2515	D-272	25,894	D-272	518,525	I- 24,322	1,917	2,074
Me.	22,353	1144	1166	D-22	22,967	D-46	513,823	I- 68,069	1,537	1,666
S. Dak.	15,010	1504	873	I-631	15,945	D-67	262,775	D- 12,073	1,345	1,435
Ala. (c)	1,184	86	127	D-41	1,059	D-119	22,013	I- 4,162	868	888
Ohio	48,853	3495	3633	D-138	43,690	D-504	1,155,181	I-144,448	1,961	2,038
N. Mex.	564	106	86	I-70	546	I-101	14,394	I- 7,987	2,000	1,718
N.C.(w)	609	75	46	I-29	697	D-17	11,484	D- 2,925	1,025	1,125
S.C.(w)	173	5	5	——	212	——	3,912	D- 1,445	1,650	——
Ind.	5,780	361	347	I-20	4,508	D-200	117,672	I- 15,463	1,774	2,020
Mo.	10,852	1070	789	I-388	8,484	I-361	254,530	D- 3,177	2,195	2,634
Wis.	33,175	2727	3044	D-317	26,159	I-240	618,187	I- 41,781	1,807	2,018
Ala.(w)	2,670	198	833	D-635	1,389	D-771	3,842	D- 98	287	243
Fla.(w)	454	43	123	D-80	365	D-156	907	D- 1,014	753	——
Kans.	15,649	1139	1397	D-258	14,703	I-197	295,439	D- 54,298	1,770	1,705
Md.	549	48	120	D-72	594	D-58	10,459	D- 319	1,729	1,287
Va.	350	11	15	D-4	391	I-9	5,782	I- 635	1,257	1,223

palling and apostate. Neither could receive any different message until each keyed their receiving instruments differently. It is no joke but a solemn fact, that it makes a world-wide difference whether you hitch your wagon to a star or to a hole in the ground. It determines both the direction you will go and the place where you will land.

And this leads up to a little so-called, divine determinism. The determinism we are talking about is both divine and human. "Man proposes and God disposes." In manœuvring not long since, the battleship Iowa, without a soul on board, was perfectly controlled and operated by the radio-fitted battleship Ohio, twelve miles away. The clear implication of our text and the passage where it occurs is that God and man are each rigged out with sending and receiving apparatus attuned each to the other, and that if your craft is to be economically, efficiently and joyfully operated, the spirit of man and the spirit of God can and must work together harmoniously. "It is God that worketh in you, both to will and to work." That is all the divine determinism there is, but it is enough. God can be depended upon to do his part if you will do yours.

The Use of Movies in Worship

Successful Minnesota Experiment

By Rev. A. M. Hanson

Federated Congregational and Presbyterian Churches, Owatonna, Minn.

DOES it pay to use moving pictures in connection with the Sunday evening service? Do pictures help or hinder? This article states what led one church to make an experiment with moving pictures, and notes some of the results.

Owatonna is a beautiful county seat in Minnesota. The population is about 7,500. Religious needs are served by the following churches: four Lutheran, three Catholic, two Methodist, and one each of Episcopal, Baptist, Seventh Day Adventist, Christian Science, Salvation Army, Presbyterian, and Congregational. Yes, a few of these are rather feeble. Four of the churches are in the same block, but are good friends. Many country people are members.

Six years ago the Congregational and the Presbyterian churches entered into an "associated" relationship which has proven increasingly satisfactory. Their joint resident membership is about four hundred. A five-o'clock vesper service was one feature of their union during the first five years and it averaged an attendance of about one hundred. Its quiet and reverential atmosphere appealed especially to the adults. But a desire to reach more people led to the trial of new methods for reaching those who rarely came to church.

Moving pictures were used a few times and this indicated that really good religious pictures were not easy to secure. Those available were often poorly conceived. Producers found so little market for them that they often proved a financial loss. When we turned from the religious to other types of pictures the distributors refused to sell them to us on the ground that it would hurt their theatrical trade. The outlook was discouraging.

The situation has greatly changed. Not only has the production of fine religious pictures increased, but churches have also changed their viewpoint and we are among those who have seen the light. We finally said, "Why not use any picture containing wholesome human interest material?" So many excellent human interest stories are found in our magazines that they are often used as the basis for book sermons, and ministers use them to illustrate their sermon. Why, then, should we not also use pictures that set forth these stories? So we began.

Between ten and twenty per cent. of all pictures produced are of a character that may be shown in churches. Many distributors now specialize in the assembling of such pictures for churches, schools, and other non-theatrical uses. These they either buy outright or rent from a producer for a number of showings and occasionally they produce one themselves. All the larger cities now have distributors offering pictures suitable for church use.

Having found good pictures, our next problem was to secure an outfit for showing them. Our motion picture machine was a hand instead of motor type. Two of our young men took responsibility for the machine and they have rendered splendid service. A curtain which we had formerly used for stereopticon slides was found good enough for motion picture service. We get along very well with our machine, but the church which is purchasing a new outfit should get a machine that is motor-driven.

The attendance has been a great surprise. We hold the service at seven instead of at the former vesper hour. Formerly we had an average of one hundred, now we have three hundred, and they come on time. Inasmuch as the half hour of worship begins the program we were afraid folks would come later, or just in time for the picture. We have been happily disappointed in the fact that they come in time for the worship.

The Program

The half-hour given to worship is made reverent and worshipful. The opening fifteen minutes give time for two songs, unison prayer, responsive reading and the pastoral Scripture reading. It is so arranged that the congregation shares largely in that opening. The closing fifteen minutes are for the sermon. A house full of people, many of whom are young folks, is much more inspiring for the minister than two hundred vacant seats. No announcements are made during the worship period.

One difficulty with the service at first was the fact that some parents sent their children ten or twelve years of age and they themselves remained at home. To solve this problem we adopted a rule that all children must sit either with their parents or guardians. In some cases parents come to church now, because their children want them to come. Quite a number of adults who were not regular in church attendance before now come. Many favorable comments indicate that the service of worship is also appreciated.

The pictures have been limited to four reels, requiring an hour for the showing. As our machine takes but one reel at a time, three intermissions are necessary while reels are being threaded. Music or readings are introduced to take care of the intermission and the announcements are made during the last one. The pictures have cost about $12 a night and the offerings have produced practically $15, so that they more than pay for themselves. It has not been necessary to do any urging to get enough money.

I said we used only four reels—the great classics are usually gotten out in six or seven reels. Many of these are worthy of showing in the church, but where a church uses only four as we have, the situation is very different, for classic pictures in one or two reels, or even in three or four, are limited. This compels us to use "mixed" programs.

Pictures Used

The best short pictures we have used are "The Beggar Maid," "The Bashful Suitor," "Hope," and "The Young Painter." These are all based on famous paintings and are made in two reels. Also the two-reel pictures, "Disposing of Mother," "This Wife's Business," and "An Old-Fashioned Flapper," proved of genuine worth. These three are based on articles which appeared in the *Woman's Home Companion* and they carry a fine lesson for every one. The single-reel pictures on Great American Authors are excellent. These pass Irving, Whittier, Bryant, Longfellow, and many others in an interesting review. We are now booked to use an historical single-reel series in which Hamilton, Lincoln and many other noted personalities are included.

With this type of pictures we have used the Technical Romance Series, illustrating the work of the phonograph, the radio, and other modern inventions. The *Literary Digest's* "Fun from the Press" series is clean and worth while. Some might object to the laughter they provoke, but I see no reason for objection to laughter if it is founded upon a clean, wholesome story. Many other reels giving "Movie Chats," "Travel Pictures," and like material are available.

By our present arrangement we contract for picture service a year ahead. It costs us $60 whether we use one picture or an unlimited number. The distributor selects all our pictures. We inform him of the grade wanted and so far we have had no trouble, for all the pictures have been high grade. By this arrangement we secure the pictures at cost to him, for the $60 is his income. This item is included in the average cost of $12 a picture.

A new travel series, entitled "The Voice of the Land," has recently been placed on the market. These take one on a journey through the Holy Land. We are using some

of them in our Lenten services, especially in those of Holy Week. The program includes a half hour of worship, a sermon by a brother pastor, a half hour given to the reel, which takes the audience to Shiloh, Jericho, Nazareth, the Bethlehem Road, Samaria, Beersheba, the country beyond the Jordan, and Jerusalem. Each scene will be explained briefly just before it is shown. These pictures are so used to make the land where the Master lived, died, and rose again very real.

Close observation shows that practically all classes are present at our evening services—the poorest, the most favored, and all those in between. While we miss the quiet of the vesper hour formerly used, the type of service which we now have gives us a much farther-reaching ministry and we are careful to keep the worship element in a prominent place. I know communities where I should not care to use pictures; where and when they are to be used must be governed by local conditions.

Meeting the "Menace" of the Movies

Another National Conference on the Issue

By Edward Tallmadge Root

THERE has been no improvement in the moral character of motion pictures save where state or local censorship has eliminated the worst features! Such was the heart of the resolutions adopted by the National Motion Picture Conference held in Washington, Feb. 13-14, after two days of addresses and discussion and an hour of sharp debate. All that the few opposers of the resolution could secure was the insertion of the word "general" before "improvement." Testimony from every section of the country, especially from women who knew first-hand the facts about plays and their effects on impressionable youth, proved so convincing that there was no recorded opposition on the final vote.

This gathering of some two hundred delegates, from states as far west as Minnesota, was not a body of cranks. It was called by the representatives of departments concerned with moral welfare in Presbyterian, Methodist, Episcopal and Baptist denominations. On the program were over forty speakers, including the United States Commissioner of Education, Hon. John J. Tigert, Canon William Sheafe Chase, Dr. Charles Scanlon and Dr. Robert Watson, Mrs. Hilda D. Merriam of Chicago, representing the National Congress of Mothers, and Miss Maude M. Aldrich of Indiana and the Family Welfare Committee of the Presbyterian Church.

The Commissioner, as well as others, emphasized the educational importance of the film. It was repeatedly said that 80 per cent. of all the knowledge gained by "a human" comes through the eye. Motion adds to its power. The total attendance at the motion picture theaters of the country every week exceeds the attendance of all its educational institutions. That this greatest of educational agencies should promote and not injure health, intelligence and morals, is of the utmost importance.

Can the business interests which now control it be safely trusted to secure this? It was stated that the industry has made three definite promises to clean up—in establishing the Board of Review, in the thirteen standards adopted in March, 1921, and in the appointment of Mr. Will H. Hays as general manager. Yet it was agreed that there had been "no general improvement." There are more good films perhaps; but the bad are worse morally and the more demoralizing because more artistic. A physician, who had examined thousands of New York school children psychologically, was quoted as saying that only 20 per cent. of films are fit for anybody to see. This startling estimate was confirmed by Mrs. Adele F. Woodward, president of the National Motion Picture League, in a personal interview since the conference. Its representatives examine, she says, every film produced, and commend for public patronage *only one in five.* (Those who desire specimens of its weekly bulletin may write to its office, Room 1307, 100 Broadway, New York City.)

To some, this estimate of the evil may seem exaggerated. But even if the proportion were reversed, 20 per cent. of injurious productions, in an agency essentially educational, would be a menace. One of the serious facts brought out was that the worst films go abroad and not only counteract the work of Christian missions but are vilifying the good name of America even in the eyes of heathen. An American student in Germany, himself a "movie-fan," has written me that our film plays give the impression in Europe that Americans are all cowboys, bandits, spendthrift millionaires, and adulterers. On the programs, Secretary of State Hughes was quoted as saying: "I wish that that educational instrument, the moving picture, was not so frequently used in foreign countries to give false impressions of American life."

What can be done about it?

The conference recognized that the ultimate responsibility rests upon the consumer. But patrons are largely children. This fact puts the responsibility upon parents, and gives the family renewed importance. The large number of careless and untrained parents creates a demand for low standards which endangers the morals of the whole community. Is society, then, powerless? Seven states and all the provinces of Canada answer "No!" with their censorship laws. The secretary of the Pennsylvania Board was cross-questioned for an hour and made a favorable impression. The industry has fought state laws at every step, often arguing that regulation should be national. The conference discussed and voted to support the Upshaw Bill for a Federal Commission, modeled on that for Interstate Commerce, but making its membership, in rigid qualifications and tenure, comparable to Supreme Court judges. Permits would be required for interstate shipments, granted without examination but void for any film condemned by any court or state commission. Licenses granted, after examination, to films that do not violate specified standards, would then be necessary. They are also required to secure copyrights. Though otherwise voluntary, application for licenses would be increasingly required by public opinion.

The Massachusetts Federation of Churches, which acts on legislation only by the unanimous vote of two separate committees, has since endorsed the bill. A decisive voice was that of Hon. Sanford Bates, Commissioner of Corrections, who helped draft the state law, passed by two legislatures but defeated at the polls in 1922. The Federation does not believe that the adverse majority of over 300,000 represents the intelligent will of the people. They were deceived. For example, they were told that the right of free speech was involved. But the industry already knew that the Supreme Court of the United States had decided (Mutual Film *vs.* Industrial Commission of Ohio, 236 U. S., p. 24) that motion pictures are in the same class with theaters, circuses, etc., which *have always been subject to regulation before exhibition,* and is not in any way affected by the laws regarding the press and free speech. If the industry prefers national regulation, it now has its chance. It was stated that two great constitutional lawyers have advised it to accept the bill.

No attendant at Washington could fail to realize the seriousness of the new moral issue before the nation. Shall the greatest educational agency ever devised be left unregulated in the hands of a small group who appear to have no motive but the ambition to control the film output of the world and make the maximum profits?

Parables of Safed the Sage

The Parable of Sticking to the Last

I sat beside a man in an Inn, and I inquired of him, What is thy Business, and in what Occupation dost thou earn a Living?

And he said, I am a Maker of Golf Clubs, and business is Good and Growing.

And I said, How could any man have chosen that occupation? For that it pays now is evident, and thou bearest a look of prosperity, but it was not always certain that a man might thrive making Golf Clubs.

And he said, Hast thou heard the advice that the Shoemaker should Stick to his Last?

And I said, I have heard it.

And he said, That may be good advice for a Shoemaker, but not for me. My Grandfather established this business in 1829, and it was for the making of Lasts. And my father followed in his steps and made Lasts. And I also trod in their tracks. But when the Golf Club business came along, I took it on as a side interest and now the tail doth wag the dog, and we make Lasts on the side, and pay our dividends out of our profits on Golf Clubs.

And I inquired, Out of what Wood dost thou make them?

And he said, The Handles are of Hickory and the Heads are of Persimmon Wood.

And I said, I can see a Great Idea. It is that thou shalt graft the Persimmon Tree so that it shall bear Golf Balls; so shall the same tree yield thee both Balls and Clubs; and thou shalt educate the Possum, whose home is the Persimmon Tree, to turn the Marsupial Pouch into a Caddy Bag and run after the Balls and bring them back.

And he said, Thou couldst have a great success in my Business. It is a pity to spoil a good Business Man and make a Philosopher out of him as hath been done with thee.

But I meditated on what he had said unto me about Sticking to the Last.

For there cometh a time when the Last is not a thing to Stick To.

And I remembered that all Successful men have faced the Adventure of leaving Ur of

the Chaldees or the Fleshpots of Egypt or the safe and steady Job, and have gone forth in Quest of the Big Idea. For there is a time to Hold On and a time to Let Go. There is a time to Sit Pretty and be Safe and Sure; and for the majority of men that is a safe and sane policy. But the Adventurous Spirits of the world have not aways Stuck to the Same Idea. They have left the Last to the Shoemaker and have gone after the Golf Ball of Opportunity.

Let no man ask me when that time hath come for him, for I know not. But I know when it came for me. And there be men who were working with me at what was then my kind of Last Making, who are at it still. And that for them was perhaps the best method, and I hope they are content.

Wholesome Motion Pictures

An Approved List of Entertainment Films

By Oscar M. Mehus, M.A.

Department of Education and Sociology, State Normal School, Mayville, N. D.

THE moving pictures can be compared with the printed page. Just as there are bad books, so there are obscene pictures. And yet there is no one who would argue that we should not learn to read because there are bad books circulated. Why, then, should we argue that people should shun moving pictures because there are bad pictures shown in some theaters? Why not treat moving pictures like we have treated the printed page—that is, educate people up to the point where they appreciate the good moving pictures? Then they will demand the best and will not be satisfied with inferior or cheap pictures.

The Bible is today the best seller in literature. The religious books follow in close order. Bunyan's *Pilgrim's Progress* and Sheldon's *In His Steps* are sold by the hundreds of thousands, while inferior books are sold by the thousands. So I maintain that just as the church and the school have educated the people up to demanding the best in literature, so we must also educate them to a point where they will demand the best in motion pictures.

There is no reason why we should allow the evil element to control the moving picture industry. The great majority of the people who attend the moving picture theaters are respectable men and women, and children who come from good homes. These people have a right to see wholesome pictures and it is the duty of the church to take a hand in this matter. We can no longer consider our duty done when we merely warn people against wickedness. Our duty lies in securing wholesome pictures that every member of the family can attend with profit. We must remember that the motion picture is here to stay and we must make it an ally of righteousness instead of permitting it to be an influence for evil.

At the Normal School with which I am connected we have had several exceptionally fine pictures this year. From an educational standpoint, the pictures gotten out by Yale University are hard to surpass. We have shown *Columbus* and *Founding of Jamestown*. Then another interesting picture was *Nanook of the North;* and finally I want to mention *Human Wreckage*, which was sponsored by our local Women's Christian Temperance Union. Our Normal School auditorium was packed when this picture was shown. It is a gripping story against the "dope" evil and more effective than any sermon on that subject could be.

At the present time there are hundreds of churches that show moving pictures. This may not be possible for all churches, but it is possible for all churches to take a stand for cleaner and more wholesome films. In order to make our campaign effective we must be informed concerning the good films that are available. There is an excellent magazine published that ought to be read by every one who is interested in this matter. It is called *The Educational Screen* and is published at 236 West 55th St., New York City. This magazine gives the latest news in regard to wholesome pictures and shows what is being done in other places and what can be done in your own community.

Another excellent source of information in regard to wholesome films is the National Picture League, 2173 Broadway, New York City. This organization is not interested financially in the moving picture business, but is interested in better films. Their reviewing board sees all the films that are produced for national distribution and lists those that are wholesome in weekly bulletins which are sent to those who subscribe for them. Write them for further information.

Let us remember, then, that it is better to educate the young people to appreciate and demand the wholesome films than to tell them not to attend the worthless ones. I also am firmly convinced that we will get farther with the moving picture show managers if we ask them to show certain films that we can approve than if we merely condemn the worthless and bad ones that are shown. In order to help you to suggest wholesome films I am giving below a list of films that have been recommended in the last few numbers of the *Educational Screen*. They are clean films and you can safely recommend them.

A List of Films

The Courtship of Miles Standish—Pathe.
The Love Master—First National.
Shepherd King—Fox.
Let's Go—Renown Pictures.
Our Hospitality—Metro.
A Prince of a King—Selznick.
Boy of Mine—First National.
In the Palace of the King—Godwyn.
Flaming Barriers—Paramount.
Conductor 1492—Warner Bros.
The Ten Commandments—Paramount.
The Old Fool—Hodkinson.
Lucretia Lombard—Warner Bros.
This Freedom—Fox.
The Unknown Purple—Renown Pictures.
The Marriage Market—Selznick.
Long Live the King—10 reels—Metro.
In Arabia—5 reels—Fox.
Around the World in the Speejacks—7 reels—Famous Players.
To the Ladies—7 reels—Famous Players.
Mud—2-reel comedy—Pictorial Clubs.
Penrod and Sam—First National.
Homeward Bound—Paramount.
Circus Days—First National.
Hollywood—Paramount.
Dulcy—First National.
The Famous Mrs. Fair—Metro.
Soft-Boiled—Fox.
Garrison's Finish—Associated Producers and Exhibitors.
The Spoilers—First National.
The Covered Wagon.
H. H. Snow's *Hunting Big Game in Africa.*
Mabel Normand in *Suzanna.*
Tom Mix in *Watch My Smoke.*
Johnny Walker in *Captain Fly-by-Night*—Film Booking Offices.
Tom Mix in *Romance Land.*
Harold Lloyd in *Dr. Jack*—Pathe.
Laurette Taylor in *Peg o' My Heart.*
The Headless Horseman.
A Winter's Tale.
Thomas Meighan in *Back Home and Broke*—Paramount.
The Hottentot—First National.
Ethel Clayton in *If I Were Queen.*
George Arliss in *The Man Who Played God.*
Timothy's Quest.
The Old Homestead.
The Prisoner of Zenda.
When Knighthood Was in Flower.
Robin Hood—United Artists.
Harold Lloyd in *Grandma's Boy.*
Milton Sills in *The Isles of Lost Ships.*
Charles Ray in *The Girl I Loved.*
Conquering the Woman.
Mr. Billings Spends His Dime.
Jack Holt in *Nobody's Money.*
The Third Alarm.
Agnes Ayres in *Racing Hearts.*
A Front Page Story.
Wallace Reid in *Thirty Days.*
Java Head.
Monte Cristo—Fox.
The Flirt.
Jack Holt in *Making a Man.*
Mary Pickford in *Tess of the Storm Country.*
Lorna Doone—Maurice Torneur Production.
John Barrymore in *Sherlock Holmes.*
Wallace Reid in *Clarence.*
Thomas Meighan in *Manslaughter.*
Free Air.
Jackie Coogan in *Oliver Twist.*
Charles Ray in *Smudge.*
The Rustle of Silk.
The Pilgrim—First National.
Toll of the Sea—Metro.
Alice Adams—Associated Exhibitors.
Safety Last—Pathe.
Grumpy—Paramount.
The Go-Getter—Paramount.
Daddy—First National.
Silas Marner—Associated Exhibitors.
The Dangerous Age—First National.
Driven.
The Christian.
Down to the Sea in Ships—8 reels—Hodkinson.
Trailing African Wild Animals—7 reels—Metro.
The Brown Mouse—Homestead Films.
Rags to Riches—Warner Brothers.
Invisible Ink—Comedy—Federated.
Saturday Morning—2-reel comedy—Pathe.
The County Fair—Maurice Tourneur Production.
Romance and Arabella—Selznick.
The Haunted House and *The Electric House*—First National.
Do and Dare—Fox.
Brothers Under the Skin—Goldwyn.
The Counter Jumpers—Vitagraph.
The Romance of the Dells—Scenic Romances, Inc.
Mighty Lak a Rose—First National.
The Frozen North and *The Balloonatic*—First National.

"Jeremiah" in Boston

For a second time in Boston the Biblical play, *Jeremiah*, will be presented with a large cast of leading ministers of Greater Boston. Among the new faces to appear on April 7 at Tremont Temple, where the play will be produced afternoon and evening, will be Dr. Albert F. Pierce of Shawmut Church, and president of the Congregational Ministers' Meeting. He will assume the rôle of Uriah, the prophet who is sympathetic with the ideals and yearnings of the young Jeremiah. Dr. Pierce's voice and figure make him exceptionally effective in the character and already at rehearsals he has demonstrated his ability to carry his part with conviction. Rev. John M. Trout of the Chelsea Square Congregational Church and a former president of the Ministers' Meeting, will

(*Continued on page* 415)

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Beginning with January 1924, the International Lesson Comm pupils. In their place it has substituted new Group Lessons p making body representing more than thirty Protestant denomi in response to urgent requests from the schools for some type Lessons and meeting the needs of schools whose children must lack of teachers or because of the small number of pupils of the same department. The denominational publishing houses mittee and are issuing the Group Lessons in accordance with

On April 21, 1922 the International Lesson Committee passed the following Vote:

1. That the Committee continue to issue Improved Uniform Lessons, but, beginning with 1924, with adaptations to the Intermediate and Senior, Young People's, and Adult Departments only.
2. That the Committee recognize the Primary and Junior Group Lessons, beginning with 1924, as substitutions, within the Improved Uniform Series, for the Primary and Junior adaptations hitherto issued.
3. That the Committee thus plan and issue for schools which do not wish to use lessons graded by years, the following courses: (*a*) Primary Group Lessons; (*b*) Junior Group Lessons; (*c*) Improved Uniform Lessons above the Primary and Junior Departments, viz., in the Intermediate and Senior, Young People's and Adult Departments.

The Aim of the Primary Group Lessons

(*For children approximately six to eight years of age*)

To help Primary children to think of God as the Heavenly Father, and of all the world as dependent upon his love and care; and to lead them to express their love and gratitude to him in simple acts of worship and in deeds of goodwill and helpfulness to others.

To help them to know what God wants them to do, and to understand the happiness of right conduct and the hurtfulness of wrong.

To acquaint them with Jesus as the Son of God and the Friend and Helper of all God's children.

The Aim of the Junior Group Lessons

(*For boys and girls approximately nine to eleven years of age*)

To bring these children into their heritage of Christian ideals and habits of life, and to help them meet their own problems and opportunities in the light of these ideals and in ways that lead to the establishment of these habits.

To train them to read and use the Bible for themselves, and help them to begin to appreciate its value as an inspiration and guide for daily living.

To present Jesus Christ and his teaching to them so concretely that he will command their allegiance and enlist their loyal service.

Some undenominational publishing houses have misinterpreted the ac Uniform Lessons for Primary and Junior children are no longer auth *imprimatur* of that Committee. For further information in regard District Secretary of the Congregational Education Society, or to t

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14 Beacon Street, Boston

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discontinued the Uniform Lessons for Primary and Junior pecially for these ages. This committee is the official lesson the United States and Canada. This new policy is adopted better adapted to the younger grades than the old Uniform ed together as one Junior or one Primary class because of the Of course, more than one class can study these lessons in ays followed the leadership of the International Lesson Com-

For What Type of Schools are these Lessons Prepared?

1. Those formerly using the International Uniform Lessons in Primary and Junior classes.
2. Schools which wish all their Primary or all their Junior Children to study the same lesson.
3. Small schools limited in teaching force and equipment.
4. Schools which wish to supply their children with lessons adapted to the needs of various ages, but which do not find it practicable to use the closely graded lessons.

How Shall the Unity of the School Be Preserved?

By the use of the common Order of Worship and the common Responsive Devotional Readings which are published in all of the quarterlies except the Primary Quarterly, inasmuch as Primary pupils are too young to readily follow the readings.

How May Substitute Teachers Be Provided?

Provision should be made by the Superintendent for a substitute teacher for Primary children and another for Junior children. Every successful school finds it necessary to follow this plan, no matter what system of lessons it is using.

Are These Lessons Harder to Teach?

No. They are much easier, for they are better adapted to the needs of the children than the old type of lesson. The children are interested because the lessons help them to solve their life problems. Both the teachers' and pupils' quarterlies carry suggestions for things to do and make, illustrative stories, pictures, and other features.

How Can the Superintendent Conduct a Review for the Whole School?

He cannot and he ought not to do so. That time should be used for a closing period of worship in which the whole school may join.

policy of the International Lesson Committee. Do not be misled! the International Lesson Committee and cannot be used with the lessons write to the Congregational Publishing Society, or to your al Headquarters of that Society, 14 Beacon Street, Boston, Mass.

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Motion Pictures in the Sunday Evening Services

There was an exceedingly dramatic moment the first afternoon at the recent Southwest Theological Conference, when there was a tilt at arms between Dean Charles R. Brown and Dr. Carl Patton on the subject of motion pictures in the church. Dean Brown was discussing the problem of the Sunday evening service, and took occasion with great emphasis to rebuke the recourse to motion pictures to recruit the congregations.

His views had been previously given publicity in an address at the opening of Yale Divinity School in the fall. He had contended that with the daily program of every community so saturated with the shows, it was advisable to give the trade a chance to rest on the seventh day, and to provide a change of atmosphere for the populace on the Sabbath. "Because the people get enough of the movies during the other six days, let us undertake to give them something better on Sunday."

Several years ago, he related, Dr. Albert Fitch, in a stirring sermon at Battell Chapel at Yale, had challenged the youth to meet earnestly the opportunities of the College, and referred to the fact that some students, in their feverish desire not to miss anything, were in the habit of attending two motion picture programs daily—rather excessive. Following the service, a member of the faculty overheard two young men discussing the sermon; one thought it "all rot, he is an old stiff"; but the other, "I did not feel just that way about it. I think twice a day is too much. After this I am going only once a day." In such an age, the effort of ministers to build up their congregations by such adventitious means as the motion picture had met his rebuke. "I have heard ministers maintain with a measure of plausibility that there are motion picture shows in the churches on Sunday nights which are distinctly religious, which are clearly efficacious in the creation and culture of Christian impulse. I have never seen any such. I have heard about them, and I have been told repeatedly that there was one over in the next county seat. But when I reached that place and made inquiry, the people there told me that they had never seen such a service, but that they were informed there was one some forty or fifty miles further on."

Dr. Carl Patton Speaks for Church Movies

At the Conference, Dr. Brown was saying something similar, and urging the ministers to put their reliance upon preaching. He described his own successful efforts at Oakland and then in New Haven, to build up a meager Sunday evening assemblage to an attendance of one thousand, and that the power of attraction was in the sermon. Now this address was given courageously in the First Congregational Church, Los Angeles, where Dr. Carl Patton has, with personal satisfaction, gathered a great Sunday evening congregation of 1,500, through the use of motion pictures. The air was somewhat electric. There were not a few ministers, dissenting with the speaker, who wished to answer. However, that function belonged to one man, the minister of the church. Dr. Patton accepted the inherent challenge, came to the platform, quietly, but with a tension not usual. Then he sounded not a defence, but a tocsin of progress. There was no apology; but a song of victory. Here is no sensation monger; but Dr. Patton is a preacher *par excellence*, incisive, fascinating, convincing, though of the intellectual type, and few in this part of the planet equal him.

He described a remarkable Sunday evening service. An ordinary man's congregation grown to 1,500; whole families sitting together; the young people there in church, not "somewhere else in France, or on the streets or in other motion picture houses unsafeguarded"; hundreds of people attending who had not been attending worship anywhere; become the counselor and friend of scores of unsought men; his influence and that of the church multiplied many times, and particularly becoming an evangelist to hundreds from the byways and the untouched homes. Moreover, it is no cheap service; music by the best soloists obtainable with a notable chorus choir; singing of loved hymns from the screen, and how the people sing, when no one can observe them; a picture selected by the minister with greatest care, and studied with a preparation costing three times the effort usually put into a Sunday evening service; the talk by the minister upon the picture, touched with the insight and art of his peculiar genius, and widely remarked upon for its helpfulness by all manner of men. Dr. Patton said, "With the aid of the picture, I can lodge the great message in the hearts of that congregation as none of you preachers can do." And the atmosphere, is it that of a vaudeville house? Let a visitor answer, a Baptist layman who studied the services in six of the most reputed city churches: "Of all the churches I attended, the atmosphere of dignity and worship was finest in the First Congregational Church."

I have led the discussion of this crucial subject of method in the sphere of personalities, because both these men belong to us all. Dean Brown all men admire and trust for his singular abilities and character which need not be described. To hear him, we would go anywhere; and usually feel that he has said about the last word upon his subject. In like manner, when Dr. Carl Patton, equally acknowledged leader of the best, champions a project, who would dare to describe it as common or unclean?

New Methods Needed

Now we are not informed how it may be around Yale, but we have a suspicion that full many a minister is either breaking his heart over that pitiful Sunday evening congregation, or has closed his church altogether at the evening hour. The form of evening service that availed a quarter century ago fails today. The Sunday morning guard are "oncers"; there is no evening guard. To comply with tradition, or yearning to evangelize the unchurched, the minister and a faithful few trudge painfully along in the old accepted way, sad at heart, with a sense of failure. Oh, yes, there are exceptions; but so few, we reckon that they become famous, as, for instance, Dean Brown at United, New Haven, building an evening attendance of one thousand. Only evenings did he preach; had he also preached mornings in the same building, it had been a harder feat. Also there was but one Charles R. Brown doing it in his city; could, say, three Charles R. Browns have gathered such congregations simultaneously, even in New Haven? And there are, oh, so few such preachers! One fine, strong sermon is about the limit for most of us. So, then, failing by straight preaching and the usual method, some hundreds of churches are closed Sunday evenings in the good old land, where ministers consider it a descent to adapt their programs to new conditions of a new generation. There are Congregational churches in Los Angeles and elsewhere in Our Camino Real, though not many, where the traditional sermon and music win good hearing. But the outstanding examples of aggressive impact upon the community have Sunday evenings an adaptation—great musical features, or a forum of discussion, or some other.

Furthermore, one need not go forty or fifty miles in Southern California to find a religious service with motion picture, so elusive to Dean Brown. The instances are numerous; varied in city and country, large and small; and obvious as a city on a hill. Some of the early attempts were not successful, as with any experiment. Nor would some churches and ministers succeed with it today; it has to be done in the right way. Naturally some leaders and congregations can meet the situation better in different fashion.

But that situation: churches empty, city streets and country roads and autos and amusement places full of folks, not all young? Who can be satisfied with such a spectacle: a generation running wild? Most of these were not at church Sunday morning but are growing up pagans; or if in church in the morning, what a descent at nightfall! Would you prefer a handful with dignity not endangered; or a great church full of dignity not abandoned? There are many ministers and churches in this Southland who value the motion picture as beyond estimate. Now, if it is not to your taste, how do *you* evangelize the community?

A pioneer in the method in our Conference has been Rev. Perry Schrock at Santa Ana, where they have been used for six and one-half years. It is no fad; no method wearing itself out. The minister knows how to suit his message to the hour, grip the attention of the curious, hold their interest, build their habit, secure their allegiance, win many to the church. "It offers the best present-day, evangelistic opportunity. Not merely that the picture draws the crowd, but that the picture helps the preacher get across his message. It is to the modern preacher what the parable was to Jesus." The congregation has grown from 50 to 500, hearty, happy, devoted people.

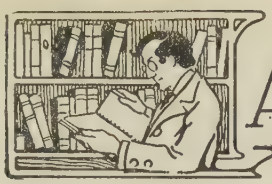
Other Churches Who Succeed

At Pilgrim Church, Pomona, one finds a building exceedingly beautiful, in the noblest of taste; a powerful membership in a lovely city, more than ordinarily church-going. There was an evening congregation of 200. Dr. Luther Freeman had held great pastorates in the Methodist Church, also a most difficult ministry at Shanghai. A conservative congregation hesitant to adopt so strange a form as the motion picture, but now no opposition. "All classes attending, young folks, professional men, college students, wage-earners"—900. "Very markedly" worshipful atmosphere. The minister says, "I entered the plan with misgivings. It now seems to me the very thing for this place. It is the best evangelistic opportunity I have, by all means. I would be exceedingly sorry to have to give up the Sunday night pictures."

Plymouth Church, Los Angeles, is located in a choice area of homes, few of whom are represented in the membership. The latter, much scattered, can hardly attend more than once a day. In the vicinage, then, 2,500 posters are distributed advertising the evening service with motion picture. Children are not encouraged to attend. Thus the attendance has been multiplied five times with the people desirable to reach, in a decidedly worshipful service, says the minister, Rev. H. C. Culbertson.

These are some modern instances. First

(*Continued on page* 415)



AMONG THE NEW BOOKS

In Excavation Lands

THE LIFE OF THE ANCIENT EAST, by JAMES BAIKIE (Macmillan. $4.00). One of the most interesting of many volumes recently written on the romance of modern excavations. It does not attempt to cover the whole field, nor is it confined to detailed description of the work and triumphs of exploration. But the author's purpose is to present something of the new knowledge of ancient life obtained as a result of the uncovering of these wonderful ruins and the interpretation of inscriptions, records, etc. Selected sites are chosen with reference to "some special contribution made in bygone days to human knowledge and culture." Some of the places selected are Abydos, Tell-el-Armana, Thebes, Lagash, Babylon, Ninevah, Troy, Mycenae, Knossus and Gezer. The book is well written and well illustrated.

EGYPT, by R. TALBOT KELLY (Macmillan. $2.50). This is a volume in the well-known Black's Popular Series of Color Books. The book was first published twenty-two years ago. Since then the great Assuan Dam has been built, there have been great political changes, and enormous strides in archæology. But the book is written by an artist and was "concerned with the pictorial aspect of Egypt." It is as charming and readable and pictorial as ever and in these respects is as useful as when it first charmed the reading public. It is a delightful book to place among other travel volumes on Egypt.

THE PROBLEM OF THE OBELISKS, by R. ENGELBACH (Doran. $4.00). In the quarries of Assouan, Egypt, is a gigantic unfinished obelisk, only partially cut away from the original granite. An unexpected fissure in the rock stopped the quarrying. For hundreds of years it has been covered with débris. The author of this volume, an engineer, has uncovered the obelisk and from study of it has arrived at certain conclusions concerning the engineering methods of the ancient Egyptians. He has written a large technical volume on the subject, but in this present volume omits the technical details and writes an interesting popular account of obelisks, their significance, how they were quarried, removed to their destination, and erected. Also, by comparison, he describes the engineering methods employed in modern transportation of obelisks to Rome, London and New York. Over 40 drawings and photographs greatly add to the value of the text.

A CENTURY OF EXCAVATION IN THE LAND OF THE PHARAOHS, by JAMES BAIKIE (Revell. $3.00). We know of no better review of Egyptian exploration for the general reader. Beginning with the "amazing troop of learned camp followers who accompanied Napoleon's army in 1798," the story is told down to the present day. The early part of the record is a pathetic account of unscientific scrambling for "the big game" when much of priceless value was destroyed. A chapter is devoted to Mariette and his Work. Other chapters describe the Pyramids, the Temples, the Tombs of the Kings, etc. A chapter on "Tutankhamen and his Splendour" is an excellent account of this latest of discoveries. Thirty-two attractive photographs add much to the value of the volume. The book is delightfully written as well as informing.

On Religious Themes

A FISHERMAN'S CREED, by W. H. BLAKE (Macmillan). "Salvation and damnation are habits of the soul slowly acquired by the inner self, becoming inveterate in the passage of time." "The manifestation of God in all men but chiefly in the prophets of every age and race, most abundant in the divinest man—the Christ." These are samples from a "creed" which is far from "orthodox" or conventional, but intensely interesting.

TWELVE MERRY FISHERMEN, by LYNN HAROLD HOUGH (The Abingdon Press). The "Twelve Merry Fishermen" form a club of ministers, and this is the story of their discussions on various themes philosophical and practical. It is a composite picture that Dr. Hough draws, and he has probably shaped much of it to suit himself. Few men are more versatile than Dr. Hough in literary materials and in literary art. His soundness of critical judgment and his spiritual insight give depth to a most entertaining volume.

CHRISTIANITY AND CULTURE, by REV. J. G. BOWRAN (Doran. $3.00). Not in a long time have we seen a book so full of rich and usable information concerning the influence of Christianity in what is called modern culture, *i.e.*, in the writings of men of science, art, music, poetry, fiction, etc. There are chapters on each of these subjects and also on culture in general, culture in the churches, and culture in the home. Each topic is illustrated by numerous and well-selected quotations from the greatest authors.

CHRISTIANITY AND PSYCHOLOGY, by F. R. BARRY, M.A. (Doran. $1.50). This book deals with many aspects of the psychology of religion. In the first part, where the author deals with Instinct, the Unconscious, and Suggestion, he leans heavily upon the works of the leading new psychologists. In the parts that deal with the Christian life, he is more independent, and treats suggestively various Christian experiences, and shows how marvelous was the psychological insight of Christ. The book is popular, written primarily for those who have not technical psychological knowledge, and will serve well as an introduction to the subject for young people in our churches.

THE PAPERS OF JOHN PERERIN (The Murray Press). A little volume of brief essays which appeared first in the *Universalist Leader* and seem to follow, to some extent, the Church Year. They are readable and delightful papers, practical, encouraging, sympathetic with human life and charming in spirit.

Tales of Mystery

THE ASTONISHING ADVENTURES OF JANE SMITH, by PATRICIA WENTWORTH (Small, Maynard. $2.00). "Astonishing" indeed! This is a mild word with which to describe what happened to Jane, who became quite willingly entangled with a group of crazy anarchists who are plotting to blow up the rest of the world. As an agent of the English Secret Service she runs the risk of being "eliminated" and every moment of her life for days she dodges discovery by hairs' breadths.

THE DIVERSIONS OF DAWSON, by BENNET COPPLESTONE (Dutton. $2.00). Dawson is a remarkable detective, especially artistic in his powers of impersonation. His great skill has previously been described in the story of *The Lost Naval Papers*. In this volume four of his achievements are narrated. There is not one gruesome murder in the lot, but four exceedingly entertaining and widely diversified plots, in which Dawson's extraordinary ability in solving problems is unfolded with delightful humor.

MR. FORTUNE'S PRACTICE, by H. C. BAILEY (Dutton. $2.00). Seven perplexing mystery stories in which the remarkable detective skill of "Reggie" Fortune, scientific adviser of Scotland Yard, is given full play. An excellent group of detective stories, well written and well worked out.

ANNIHILATION, by ISABEL OSTRANDER (McBride. $2.00), describes events which occurred in a wealthy city community, a private park fenced in and guarded day and night, and yet first a valet dies suddenly, poisoned, then a small boy from one of the homes disappears, then a nurse girl dies while in the house of a neighbor. The community is overwhelmed with horror and fear and the police are baffled for a long time. Ultimately the criminal is discovered, the last member of a long line of criminals, like the Jukes family. But though discovered he is not caught—he preferred annihilation to the electric chair!

BRIGHT LIGHTS, by ROBERT ORR CHIPPERFIELD (McBride. $2.00). A young woman who loves the bright lights, fun, dress and jewelry is found dead in her room in a boarding house. Was it suicide or murder? No motive could be found in either case. But the door to her room was locked and there was no access by the window. A young man, who had been her lover, was tried for murder and acquitted. He then takes up the search and succeeds. The story tells what he did and what he discovered.

THE MYSTERY OF NORMAN'S COURT, by JOHN CHANCELLOR (Small, Maynard. $2.00). A man is found dead in his room, with windows fastened securely and door not only locked but bolted. He was a bad man whom several people feared, and as murder is evident suspicion falls on each one. It is a complicated problem and the solution is carefully concealed till the end.

Home University Library

OUR FORERUNNERS, by M. C. BURKITT, and COMMERCIAL GEOGRAPHY, by MARION I. NEWBIGIN (Holt. $1.00 each). The reading public will welcome signs of the revival of the Home University Library, for nothing better of the kind exists. They are small volumes containing in brief form the latest information on history, science, literature and art, philosophy and religion, written by men of recognized authority. Already 105 volumes have appeared. The two volumes just issued are excellent examples and valuable additions to the library. *Our Forerunners* gives a brief resumé of our knowledge of Palæolithic man, of the Older Stone Age, as seen in geological traces in Western Europe and the Mediterranean Basin. *Commercial Geography* deals briefly with such questions as, typical commodities in relation to geographical conditions, transportation, and some conditions under which production and transportation actually occur.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

The Editor's Bible Class

Conducted by William E. Gilroy

The Kingdom Rent Asunder

Comment on the International Uniform Sunday School Lesson for April 6
Scripture Reference, I Kings 12: 12-20

We have seen that the Biblical references to Solomon are by no means uniform. An indelible glory attaches to his reign and various passages justify the tradition of his wisdom. But there is also the clear statement that he did wrong, and the extent and nature of that wrong became evident in the problem of confronting his successor. The great master of literature is not right in saying that:

The good that men do lives after them;
The evil is interred with their bones.

The evil lives on also in its consequences, and succeeding generations pay a heavy price for the wrongdoing of some magnificent sinner.

It is with sadness that one realizes that the splendor of Solomon's temple may have been achieved at the cost of the oppression of the people. At any rate, upon his death the murmuring and complaint broke forth actively. It is significant that revolt did not come during the reign of Solomon himself. History repeats itself in illustrating the extent to which great projects of building, splendor and magnificence blind the eyes of the people to their burdens. But now, when the great Solomon himself has passed, the storm breaks forth under the weak and foolish Rehoboam.

Was the narrative written by some seasoned veteran, smarting under the displacing power of youth? We knew an elderly preacher once —a man of great brilliance—who used to speak contemptuously of "ecclesiastical veal." That was some years ago when the young man's day was dawning—the day that has fully arrived. We dislike and disfavor all prejudices either for or against either young or old, but the inference of this lesson might well be taken to heart by certain churches that have established it in practice, if not in principle, that any minister is "too old at forty."

The young men, at any rate, make a very discreditable showing in the narrative. A young king is led astray by the amazingly foolish counsel of young men, and the wisdom in this case lay with the men of ripeness of years and experience. The folly of the abuse of power persists after all the centuries. Possibly American independence would have come in any case but its coming was accelerated by the obstinacy of a king very similar to the obstinacy that divided Israel. Back of George III's action also was a false philosophy of life and of power. He had been brought up under the constant admonition, *George, be King!* But even kings must stoop to conquer.

What possibilities this lesson gives in its application to youth! How much depends upon sound ideals! And how much more glorious is *service* than *power!* It is interesting to note that during recent decades when monarchies and aristocracies have been tumbling, in England they seem not only to have had great stability, but almost in recent years to have acquired a new lease of life. Is not that due to the extent to which monarchy and aristocracy in England have been imbued with the ideal of service?

The disruption under Rehoboam was the beginning of a series of disasters—disasters, however, that seem to have had a providential part in the spread of truth and righteousness. The divided kingdom could not make a successful stand against enemies, in a situation in which Israel was always a buffer between ambitious and rival empires. Future lessons will tell of the fall of the Northern Kingdom—composed of the ten tribes that revolted under Jereboam, and of the conquest of the Southern Kingdom with the exile of its people to Babylon. The Southern Kingdom was restored, but the Northern was swept away, never to be reestablished. It is with this dispersing of the people of the Northern Kingdom that the tradition of the Lost Ten Tribes is associated. What became of them no man knows, despite a very voluminous and confident literature which seeks to establish the fact that the Anglo-Saxons are the lost ten tribes.

The Bible Leads Us to God

In the hope of making the matter clear I may venture to use a concrete illustration of the proper method of approaching the supernatural, to which I think I may already have made reference in *The Congregationalist.* While in the pastorate I found a young woman in my congregation who had become influenced by superficial criticism and who was saying, "How can I know that the stories in the Bible are true?" To have dealt with the matter critical argument would have been of little value, for she was not prepared for careful, painstaking study. What I said to her was this: "Have you considered how much of the Bible lies outside the range of questioning? Suppose you waive for the time being the whole question of the miraculous, here are the Sermon on the Mount, the Parables of the Good Samaritan, the Prodigal Son, and all the other wonderful teachings of Jesus. Here is I Cor. 13, with other noble writings of Paul, and the inspiring truths of other Epistles. Suppose you go through your Bible and see just how much you have, even if you are not sure of the miraculous. Put all your spiritual vigor into living the things of which you are sure rather than into questioning the things about which you are not sure, and perhaps you may not find it so difficult to believe things that now seem to you uncertain."

I am convinced that that was sound advice, and that it is the proper method for any young Christian, or older Christian, who may be troubled with doubts. It is a very different thing to doubt God, and to doubt man's representation of God's methods of working. What fearful doubts assailed the minds of devout saints a generation ago over the question whether or not the world had been made in six days of twenty-four hours! How needless and tragic the agony of spirit through which many people passed! Is God less honored because most of us have come to regard the Genesis account of creation as a beautiful poem, and because we trace God's processes in the rocks? Is the Genesis story less wonderful? Surely not less wonderful, but more so, for our attention is fixed not upon the magical emergence of creation but upon the *Creator,* and we begin to understand what a remarkable experience it was when in ancient days of ignorance, and superstition, and immoral mythology, and idolatry, there came to some ancient saint the revelation that at the center and soul of this universe was *spirit,* or *personality*—a *Creator* bringing order out of chaos and giving life. Those early chapters of the Bible become among the most wonderful pages ever written. Yet only the very ignorant, or the intensely prejudiced, would claim today that any man's faith in God, or love of the Bible, is lessened by his interpreting the Genesis story of Creation allegorically or poetically, instead of scientifically and literally.

I am not suggesting that questions of miracle and the supernatural are to be solved by allegorical interpretation, but am merely pointing out that the things concerning which doubts develop and controversies rage are not always essential to faith or of fundamental importance.

Much confusion today surrounds the use of the terms *natural* and *supernatural.* Some devout men deny the validity of the distinction, not meaning to deny what others call the *supernatural,* but merely insisting that everything that is and that happens is *natural.* The *miracle* when it has taken place is no longer a miracle. It is something that we do not understand, but is due to the operation of some higher law that may yet be discovered. To others a *miracle* implies not only something that man cannot explain according to known law, but a sheer, if not arbitrary, setting aside of law—an interference with natural law and order. The difference in actual belief between these two types in relation to the miraculous may be largely a difference in terms. We should be careful to define and understand our use of the terms *natural* and *supernatural.* Henry Drummond wrote of *natural law in the spiritual world;* today there is a wider recognition of *spiritual law in the natural world.* The real unbelief in God or miracle lies in the failure to find in the universe any wonder or mystery. Materialism is the foe of faith.

It is interesting to note that in this scientific age there is an increasing tendency to recognize the spiritual backgrounds and forces of life. The crude agnosticism of a generation ago has changed to a new attitude of faith. Science itself is helping to emphasize the wonders and possibilities of a spiritual world. When one sits in a room today and listens to voices speaking with great clearness hundreds, and even thousands, of miles away, he is not disposed very seriously to doubt anything on the ground that it could not have happened. The New Testament itself consistently makes the miraculous secondary to spiritual truth. Jesus persistently deprecated the spirit that seeks signs and wonders as evidences of truth. He challenged men primarily not with his works but with himself and his spiritual teachings. But as one reads the book of science today no less than the book of revelation, faith and wonder increase with the conviction that "with God all things are possible." Whatever may be their theory of the miraculous the Bible surely, confidently, leads devout men to a wonder-working God; but the greatest of all miracles is the miracle of grace—the miracle of Jesus himself.

It Will Pay You to Read

GIANT POWER, by GIFFORD PINCHOT, HERBERT HOOVER AND OTHERS (*The Survey, Graphic Number, March 1*). Practically the whole of this number is devoted to the description by different writers of the various aspects of the coming development of vast resources of power, by harnessing mountain streams, falls, and electricity, and by utilizing, to the utmost, coal at its source; or, as Mr. Hoover says, "by inter-connection and central-generation." This touches not only factory and shop, it means more electric light, heat and power for the home as well. The possibilities in the way of transformation are beyond the reach of imagination.

WITH THE CHILDREN

Hugh Porter's Catch

By Winifred Davidson

"When are you going out in your fishing boat again?" Hugh Porter asked his Portugese friend, Manuel Soares.

"Oh, some night soon, if I can get ready, Hughie," replied Manuel, smiling down at the boy beside him.

"Can I help you?" Hugh wanted to know at once.

"No, I don't believe. Well, yes, maybe you can," laughed Manuel.

That was the way Hugh's great adventure began.

While they worked, cleaning the little *Espero*, oiling her engine and getting in the food supplies for a four-day trip, Hugh learned a great deal about Manuel's business and his plans.

"Do you always catch a boatload full of fish?" he asked once.

"No, Hughie." Manuel shook his head thoughtfully before he explained that many times he had come home with so few fish that he had been poorer than when he started out.

"That has happened three times now," he added.

"Poorer?" asked Hugh, not understanding.

"Yes, I must pay my bills for groceries, for the boat and for my family and for gasoline and for the repair of the net—and there you are. Grita and the children cannot have new coats and hats if we do not bring home a good load of fish this time."

"Manuel?" began the boy a little later.

"Yes, Hughie."

"Do you ever take any one with you?"

"I have my partner, Joe."

"Would there be room for a boy like me?"

"Yes. But your mother would not let you go for so long as four days. And maybe you would be afraid?"

Hugh laughed at these objections.

"I think I could help you," he said. "I will ask my mother—I'm pretty sure she'll let me go. And anyway, I know it's going to be a lot of fun."

"You'll have to make yourself very small. There is no chance to run around on a little boat like the *Espero*."

The next night they started. It was clear and warm and seemed like a night in early summer rather than in autumn. Somehow the stars seemed very bright and close. Hugh thought as he lay on the net, trying not to get in the way of big Joe, that this trip was going to be hardly more exciting than any of the many excursions he had made inside the harbor.

They were outside now. The Pacific breathed heavily, but there were no waves breaking. The *Espero* chugged swiftly out from shore, where the lights had the appearance of washing up and down. It was hard to believe that at times the combined force of tide and winds was enough to make navigation very dangerous—even for the mighty government boats—to say nothing of such little craft as Manuel's fishing boat.

They were all night and until ten o'clock the next morning running out to the fishing grounds. Hugh was glad to get up and help with the work of laying the net. The weather was still very calm and the sun was shining in a clear sky.

Many other fishing boats were seen scattered about over the waters, but there was no sign of catching any fish. Toward night some of the other boats drew in their nets and turned homeward.

"Another bad time," grumbled Joe.

"We'll wait and see," said Manuel. "I will not go home until I am sure."

The next morning there were only three other boats, and before evening they, too, had left the fishing grounds.

Manuel gave the order to draw in the net.

"Are we going home?" asked Hugh.

"No. We're going a little farther south," explained Manuel. To Joe he added:

"We'll try our luck off San Soledad. No danger this fine weather."

Joe mumbled some sort of protest under his breath, but he worked as hard as though he quite agreed with Manuel's plan.

They were alone now. Not another boat could they see in all that great blue water-meadow. About four o'clock they first saw fish. Then the work began in earnest, and so busy were all three of them that they had no thought of the weather. The sun went down on a bank of clouds piled in splendid colors—too bright and beautiful, Manuel would have said, if he had not been working so hard. There was a smile on his face, Hugh noticed.

"This is going to be a big catch?" the boy managed to ask.

Manuel nodded.

The boat was rapidly filling with fish, when all three of them realized that the waves were rising. They had been coming and going, rolling under and past the *Espero* without any harm being done; now, suddenly, Joe dropped the lines in his hand and whirled the boat head on into the heavy sea that carried them high and far, and that swashed gallons of water into their little craft.

Then Manuel gave the order to make for home.

"Good thing you brought plenty of gas this time," said Joe. "The tank was full, wasn't it?"

"I put in all it would hold," said Manuel.

They were running swiftly. Night came on quickly, and Hugh lay cramped into a corner beside the wheel where Manuel was steering. He watched with unblinking eyes for sight of the first light on shore, and at last made out the high gleam of Point Dolan, as they rose to the top of a wave. Night and darkness swallowed them as they fell into the next trough. Then swiftly came trouble.

The engine stopped. Manuel and Joe exchanged worried glances, as they examined the tank of gasoline.

"Leaked out!" gasped Manuel.

The full gale was now upon them and it took all their brawn to hoist the little sail.

"Can you hold her?" asked Manuel. Joe nodded and then groaned as his right arm went limp.

"Broken, I guess," he said, still hanging on, and trying to steer with his other hand.

Hugh leaped to his side and his two small hands did the work of Joe's useless member.

Manuel was ready to heave over all the fish in the boat, in response to Joe's begging him to do so.

"Oh, don't, Manuel!" cried Hugh. "We're almost home now!"

The men looked up. There, as they rose to the top of the mountain of slate-colored water, they saw the shining of the high light on Dolan.

"Can you hold on?" shouted Manuel, above the tumult.

Hugh shouted back, "I think I can!"

On they raced before the storm. From one immense hill they tumbled into a great roaring hollow and then climbed up and up and up again, the raking wind taking the breath out of their bodies. Hugh's feet were buried beneath fish and the net; otherwise he could not have held his standing position. He and Joe braced themselves against each other as the *Espero* lunged on.

Into the harbor they came at dawn. Joe dropped from sheer pain and weariness. Manuel's hands were torn and bleeding from the fight he had made to keep the boat in the water. His wife and children and Hugh's anxious mother were at the landing when the *Espero* rolled in, her silver catch of fish shining in the stern.

"You brought in a load—in all that weather?" the crowd asked. "How could you do it?"

"With Hughie helping—that was how," explained Manuel. "If we hadn't taken Hughie—Well, he was every bit as good as any man—the work he did on this trip."

(*All rights reserved*)

Caboose

By John Stapleton

A tiny little kitten
Came to our house one day,
We gave her a hearty welcome
And she agreed to stay.

As sweet a little kitten,
As ever you have seen,
All white and gray and fluffy,
We called her Josephine.

She washed her face so nicely
And kept herself so clean,
At first—she seemed to merit
The nice name Josephine.

One fault she had, however,
(To put it all in rhyme)
Where'er she was invited
She never went on time.

A mouse was in the kitchen,
We called for Josephine,
But by the time she answered
No mouse was to be seen.

She followed us to meeting,
But was so very late,
She couldn't put her penny
On the collection plate.

And so it was, wherever
She planned to be or go,
She always missed the good things,
Because she was so slow.

At last we all decided
She had too fine a name;
For such a lazy kitty
Would never come to fame.

So from the family record
In shame, let it be said,
We crossed out "Josephine"
And wrote "Caboose" instead.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Aids for the Spirit

A correspondent, writing from a hospital bed, asks that I make mention sometime of Harry Emerson Fosdick's books. If any more interesting or more valuable devotional helps have found their way into print in recent years, they have not come my way. The four books called *The Manhood of the Master*, *The Meaning of Prayer*, *The Meaning of Faith*, and *The Meaning of Service*, have become daily companions to tens of thousands, treasured by them as aids to spiritual insight and strength at the beginning or end of the day, recommended to their friends as books of fine sincerity as well as of vigorous thought, used not once only but over and over with the passing years. They treat of large matters in an enlarging way.

Another correspondent sends the following prayer, which she uses daily and in which she finds comfort:

O Lord, teach us to believe thee when thou dost tell us that thou wilt be with us to our journey's end. What have we to fear when thou art near? Thou wilt understand all things for us: our darkness and our ignorance, the things of which we are afraid and the weakness of our body. We are safe with thee. Amen.

But instead of saying merely, "Teach me to believe thee," why should we not strengthen our souls by saying, "Lord, I *do* believe thee," with the rest of the prayer? Instead of merely asking God to teach us to believe, we need to lift ourselves up to the point of trusting what properly belongs to the nature of God and the Son in whom he revealed himself. That is what faith is. Our part in the transactions of the soul includes the clearing away of the obstructions that keep us from immediate intercourse with God.

The use of the world's greater books of devotion aids the striving spirit to enter into such intercourse with God. *Prayers Ancient and Modern* is one of the best modern anthologies from the great literature of prayer. The time-honored *Book of Common Prayer*, and the Scottish *Book of Common Order* contain many beautiful and helpful things. One of the great books of prayer is that ancient one called *The Private Devotions of Lancelot Andrews*, rich in ripe devotion. *The Imitation of Christ*, notwithstanding some things that are not in accordance with the kind of life our modern mind believes Christ to stand for, has for five hundred years given to the world a "message of the inward way to the kingdom of the Spirit," and "has helped thousands to turn defeat to victory and despair into optimism." There is high companionship in walking for a while with St. Francis of Assisi, as that great soul is pictured in *The Little Flowers*, or in some compilation from the various ancient records such as that called *St. Francis and His Friends*. In *The Arm of God*, a slender book by Erica and Roderic Dunkerly, are gathered together great and strengthening examples of what comes to those who put their trust utterly in the arm of God. And a lover of the Psalms would find his delight in them increased by reading them with Prothero's *Psalms in Human Life* in the other hand.

Sophia P. Shaler's book, *The Masters of Fate*, and Captain J. A. Hadfield's little treatise, *The Psychology of Power*, have been mentioned before in this column; they are worth referring to again in this brief list of helps for the struggling spirit.

Closet and Altar

THE CALL TO REPENTANCE

They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matt. 9: 12-13.

If he did not love sinners there would be none for him to love. We may be his enemies, or may neglect all his beseechings; but he is still our friend, wishing us well and desiring to bless us. But he cannot give us his deepest friendship unless we are willing to recognize our sin. We must come to him on the footing of transgressors if we are to come to him at all.—*Alexander Maclaren.*

Especially, repentance means a definite refusal to abide any longer in sin.—*George Hodges.*

To repent is to begin over again in devotion to the better thing we should have done. That is the very alpha of the gospel. And we begin over again not with tears but with joy. The very sins and blunders of the past may be caught up into some divine atonement that may make grace and joy to abound. That is the omega of our gospel. When sin abounded grace did much more abound.—*Biblical World.*

Thy touch has still its ancient power;
No word from thee can fruitless fall;
Hear in this solemn evening hour,
And in thy mercy heal us all.
Henry Twells.

A fall is not a signal to be wallowing, but to rise. It is not the signal I should choose, yet it is the signal I have chosen. Having chosen it wrongfully, let me at least obey it rightly.—*Christina Rossetti.*

The whole history of the Christian life is a series of resurrections. Every time a man bethinks himself that he is not walking in the light, that he has been forgetting himself, and must repent; that he has been asleep and must awake; that he has been letting his garments trail, and must gird up the loins of his mind; every time this takes place there is a resurrection in the world. Yes, every time that a man finds his heart is troubled, that he is not rejoicing in God, a resurrection must follow; a resurrection out of the night of troubled thoughts into the gladness of truth. —*George Macdonald.*

O Thou, who art the true Sun of the world, evermore rising, and never going down; who, by thy most wholesome appearing and sight dost nourish, and make joyful all things, as well that are in heaven, as also that are on earth; we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk as in the day-time, being pure and clean from the works of darkness, and abounding in all good works which thou hast prepared for us to walk in. Amen.

Erasmus.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Master's Secret

Comment on the Christian Endeavor Prayer Meeting Topic for April 6-12

BY CHARLES ERNEST WHITE

Topic: How Jesus Loved and Served. John 11: 3-5; Mark 10: 42-45.

Light from the Bible Passages

Jesus was a friend under all conditions. He was more desirous of serving than being served. It was no imposition to approach him with all human troubles. His friends were intimate enough with him to ask favors. He welcomed them. In the sisters' hour of extremity he not only spoke; he also acted. Delay in answering their requests was no sign of neglect or indifference. His greatness did not consist in aloofness, or in exaltation. It found its root in service. Greatness in the Kingdom comes that way. Jesus did "not come to be waited on, but to wait on other people, and to give his life to free many others."

Leads for Leaders

Can one love and not be willing to serve, even in most lowly ways? Study John 13: 1-5, with this in mind. Does true service consider the position of the server, or the need of the one for whom the service is being done?

Jesus' expression of love was not subject to moods, either his own or those of others. How often we excuse ourselves by saying we are "out of sorts" today.

Jesus did not wait for a big crowd or a big occasion. He did not care for publicity. The smallest needs were great to him. Do we show an unpleasant spirit over little, inconspicuous services?

Jesus loved and served with the continual thought of adding to God's glory and not his own. What is our guiding thought?

Thoughts for Members

A great sorrow was to Jesus a great opportunity. The darker our night, the more radiant his coming.—*Robert E. Speer.*

Buddha's boast was, "I am no man's servant." That of Jesus was, "I am servant of all."

When the Lord of love was here,
Happy hearts to him were dear,
Though his heart was sad;
Worn and lowly for our sake,
Yet he turned aside to make
All the weary glad.
—*Stopford A. Brooke.*

One has said, "High self-estimation is essential to dignity of character." Yet "Jesus was regarded with profound respect, though his life was one long act of humble and unselfish service."

"Wouldst thou the holy hill ascend
And see the Father's face?
To all his children lowly bend
And seek the lowest place.
Thus humbly doing on the earth
What things the earthly scorn,
Thou shalt assert the lofty birth
Of all the lowly born."

A Moment of Prayer

O Lord, I do not know into what unexpected distress and terrifying sorrow a single hour may bring me. I only know that in any need I may turn to thee and find thee now not far away beyond Jordan, but close at hand.—*Edward I. Bosworth.*

NEWS OF THE CHURCHES

The Motion Picture
By Ministers Who Have Used Them

EDITORS' NOTE—*In this Motion Picture Number of "The Congregationalist" it is appropriate to include as a special feature of the news section the testimony of ministers who have had definite experience with this method of church activity. In response to our request several pastors have sent brief articles describing their use of the motion picture and their opinion of its effectiveness.*

New Britain's Use of Pictures

In South Church, New Britain, Ct., we are using motion pictures for Sunday evening worship and also for a program of entertainment on Friday evenings. We believe there is unquestioned and profound value in the use thus of motion pictures for imparting and impressing moral and spiritual truth.

The Sunday evening service is of distinctly religious character. Insistence is made on this. The service is opened with an organ prelude, during which a slide of welcome is thrown on the screen, giving greetings and reminding the people that they are at religious worship in the house of God and that a spirit of reverence is fitting. Following this an invocatory prayer is shown. After the short prelude the choir sings an anthem of a simple and popular sort. The minister then gives as an invocation the prayer which has already appeared. Two hymns of a familiar nature are sung from the screen. These are either church hymns or some of the better class of songs, according to the nature of the pictures to be shown.

A Scripture lesson is then read from the screen by people and minister, either responsively or in unison. During the offertory which follows, announcements for the week appear. These have to do with our church, its life and work, or with any others of the churches in town who wish to advertise their programs, or welfare agencies, or anything that is for the moral and religious good of the community. In addition to these the programs for the next two Sunday evenings as well as that for Friday evening are announced; also very frequently terse and telling sayings of well-known people, epigrams, and bits of verse,—the organ playing during the offertory. The ushers come forward with the offering and stand before the altar while the people rise and sing together the Doxology.

Then comes what is in some respects the most vital part of the service. The minister speaks for eight or ten minutes in plain, straight fashion on some theme connected with the picture, usually the great message it conveys, thus setting into the people's minds the truth they are about to see portrayed on the screen. At once the picture, a feature film of from five to eight reels, is shown. So soon as this is finished a hymn appears in line with the theme of the picture; the closing prayer is given while it is still on the screen; the choir sings a simple chant; and the benediction is pronounced to which the choir chants the "Amen." There are then five seconds of absolute quiet, the organ runs softly into the postlude, the lights are turned on, and the people disperse. During the showing of the picture there are blue lights in the church sufficient to make every part visible, but interfering in no way with the picture.

The object sought is purely religious and there are many indications that in this way we get religion to the people in vivid and impressive fashion. Since the service was inaugurated in January, 1923, we have had capacity congregations practically every Sunday evening, not infrequently turning many away.

Great stress is placed on the ushering, a force of ten responsible men acting each Sunday evening who in courteous fashion see that the state laws, which are very strict in Connecticut, are observed.

A complete equipment of two Powers *B* machines is used, two being absolutely necessary for a continuous picture.

Films are obtained from all possible sources. We can get better terms buying in the open market. The most satisfactory films, we have found, are to be obtained from the theatrical film concerns, and their rates are usually more reasonable.

In response to a very general request, a motion picture entertainment is run on Friday evenings. This is of a wholly clean and interesting character so that families and young people can attend without any embarrassment of their feelings or ideals. The response to this has been generous, and the entertainment is meeting, we believe, a very great need in our city.

GEORGE W. C. HILL.

South Church,
New Britain, Ct.

Sees Tangible Results

One of the chief beauties of the motion picture service is that it gives the preacher a chance at the crowd. And it is a dignified and worthy chance. He need not stand on his head in a sensational preaching stunt, nor spend a deal of money in advertising, nor put on clever "surprises," nor offer premiums. They will come and come steadily through all kinds of weather. He must be hard of heart, indeed, if he can resist the tug of the multitudes when they are there week after week. I have never felt a strong impulse to preach "evangelistic" sermons to the deacons and deaconesses who are presumed to need no repentance. I cannot resist giving the good news with all the power at my command to these crowds. It is a cross-section of the community —many young folks, husbands with their wives, old people, and as many men as women.

Our service is, of course, definitely religious. The vested choir, the Scripture lesson (often from Moffatt), the prayer, as well as the soul-lifting songs from the screen, all create the proper atmosphere. I use twenty minutes for the sermon. It is not a "talky-talk" but a real endeavor to carry the theme of the evening out to its Christian conclusions. I always take my theme from the best there is in the picture, thus integrating the entire service and compelling the picture to play a teaching part. The film is simply a dramatic illustration for the sermon, out of life.

We eschew Bible pictures as a rule. They are usually wooden and uninteresting and often stress the magical and superficial instead of the spiritual. We have found a five or six-reel drama which carries a true message the best for our purpose.

The technique of projection should be of the first order. We use a Simplex machine and a rolling Minusa silver-fiber screen. The organ is used to accompany the film, following the cue sheet. This unquestionably increases its effectiveness.

New members are coming into our church, subscribing to our budget, attending morning worship, taking an active part in the work, as a result. Many a good wife has confided that for the first time in long years her husband wanted—really wanted—to go to church with her. I can see more immediate tangible results from this service than from any other one effort we are making.

Washington Church, HENRY A. ARNOLD.
Toledo, O.

Congregations Greatly Increased

In four years the attendance at the motion picture services of South Church, Springfield, Mass., grew from 250 to 1,350 per week, the number of showings from two to four. Entertainment pictures are provided on Saturday afternoon and evening. Special features, "films with a message," are used to supply the lesson for the "Motion Picture Sunday School" every Sunday afternoon, and to illustrate the theme of the Sunday evening sermon. Both Sunday services completely fill the community house. In the evening every seat is taken half an hour before the service is scheduled to begin.

METHODS

Admission fees of 10 and 15 cents are charged on Saturday. A silver offering is requested on Sunday. One-half the receipts are used to pay film rental, express, and advertising; the other half pays for music, projection, and personal services. Successful entertainment films are *Rebecca of Sunnybrook Farm, The Connecticut Yankee in King Arthur's Court, The Prisoner of Zenda, The Three Musketeers,* and *Dr. Jack.* Worth-while Sunday films are *That Something, The Servant in the House, The Stream of Life, Pollyanna, Deliverance,* and *The Man Who Played God.* Professional projectors in perfect condition, and attention to details of lighting, heating and ventilation, and order are indispensable. Lantern slides and motion pictures are used to advertise the other activities of the church and community house.

RESULTS

These services attract those who are not connected with any church, and those who have come to the city recently. Ten Sunday services in the summer of 1922 without motion pictures totaled 927. The next summer the

corresponding series with pictures totaled 2,650. One Sunday evening 12 nationalities were represented at the service. These people said they attended regularly 22 of the other community house activities. Here is a typical case: A young man attends the Saturday pictures. His daughter enters the week-day kindergarten, then the Sunday school. The parents begin to attend morning and evening services then contribute regularly, and within two months of the day they reached Springfield they are members of the South Church.

C. H. CUMMINGS,
Community House Director.
South Church, Springfield, Mass.

Wide Variety of Subjects Available

First Church, Woodbury, Ct., has for eight months used the motion picture in the church auditorium as a regular feature in its Sunday evening service. Attendance and interest have been sustained to an encouraging extent, and it is evident that the community has come to regard this as the established program for the indefinite future.

Insistence is constant upon the worshipful nature of the service, the more devotional portions of the program being always in keeping with the occasion. Many a lesson of moral and spiritual value is possible in the brief address which precedes rather than follows the picture. Many people who otherwise seldom find their way to church are attracted to these services, and audiences are regularly composed of a good proportion of representative members of the church and community.

A wide variety of subjects is today available to the churches that are venturing upon this experiment with the movie, including religious, historical, literary, and travel films, while the new Yale University Press series entitled, *Chronicles of America*, is furnishing each month one new film in its proposed series of 33. These pictures are wonderful in their historic accuracy and artistic merit, being the result of wide and accurate research, and large expense in preparation. Already the community has learned to expect the next Yale picture as an event of much interest, and is sure of not being disappointed.

There would seem to be no end to the resources which are becoming available to the churches along the lines of suitable movies, the value of the service being in the hands of pastor and a wise committee.

First Church, DAVID P. HATCH.
Woodbury, Ct.

Effective Means of Reaching People

We have been using motion pictures in our church for two years. We had no experience to guide us, and no particularly helpful hints to follow. We have worked our way along, experimenting in several ways to discover how best to make the motion picture minister to the needs of the community, and how to make it express something of the ideals of the church and the central message of Christianity.

The motion picture service has been put in charge of a committee of which the pastor is a member. After canvassing the situation several times, the unanimous conclusions are as follows:

1. It is not possible to conduct the service in a way that will satisfy the demands of the most conservative and conventional church people. Only a few pictures will satisfy them, at best.

2. It is possible to gather together a large evening congregation, some of whom come solely for entertainment, but most of whom come out of sheer interest in the dramatic presentation of life's great themes.

3. It is possible, even under difficulties, to conduct a helpful devotional service in connection with the pictures. We use hymns thrown upon the screen, and intend to add Scripture passages and possibly prayers. The people enter into this part of the service most enthusiastically.

4. The minister has an opportunity to state in a few words a Christian message, and to drive it home, using the picture as an illustration. Sometimes it is well to criticize the picture you are showing, to point out its mistaken ideas and to set in contrast with it some higher conception of life.

5. There are enough good films available to make it possible to carry on picture services week after week. There seems to be no end of available material. We have enough material in sight to carry us for another year.

6. Everything considered, the motion picture service affords our best means of reaching the people of our community on Sunday evenings. We can gather them when we announce a concert, but we cannot give a concert every Sunday evening, even with our three choirs. It is doubtless true that we do not accomplish everything that we would like, but we at least bring a large group of people into a religious atmosphere and within hearing of a Christian message. This serves as a beginning. A few who now attend our morning services first came to our evening pictures.

The committee has reached two other conclusions:

1. That only the pictures of dramatic character have any interest for the majority of people. It has cost us considerable money to discover this.

2. It "pays" to take the collection at the door. We have made expenses since one of our committee sits in the vestibule at a table on which is an inviting basket. Plenty of people will let the collection box pass while they study the architecture of the church, but few can study their way past the basket in the vestibule.

We have also been using the pictures on Friday evenings, catering mostly to children, believing that we could give them something better for them than they would choose at the theater. This has worked very well.

We have found the commercial producers courteous and helpful. They have given us good pictures at reasonable rates. One of their salesmen said to me one day, "We like to have the churches use our pictures because they will help to elevate the tastes of the people for good pictures. We are hoping, too, that some of the ministers will become sufficiently familiar with the problems that we face and with the opportunities that are presented, to lend themselves to the task of suggesting pictures that might be made, or even working them out themselves."

We have our difficulties, we make our mistakes, but we are glad that we have the equipment and intend to use it to the largest possible advantage.

Plymouth Church, EDWIN A. RALPH.
Columbus, O.

Sermon After the Picture

When the present building of Union Church, Jacksonville, Fla., was built 11 years ago, there were installed in the assembly room a fireproof moving picture booth, and a high grade machine. This was a progressive thing in this or any section of the country at that time. It was probably the first church in the South to become so equipped. It was also probably the first church in the Southern states to make regular use of motion picture dramas in the evening service. Representatives of the regular exchanges have assured us that this was the only church in these states which they were so serving.

We do not claim originality, being indebted to Dr. Carl S. Patton and other writers in *The Congregationalist* and in other periodicals. We have adapted ideas to our use, among the most valuable being the use of typewritten slides in the service, especially during the prelude, offertory, and while the reels are being changed. We have accumulated quite a library of such slides and endeavor to adapt them to the situations developed. We differ with some users of motion pictures in that we have the sermon or address after the picture. If the picture has not been a great success it gives the preacher a chance to redeem the situation; and if it has had strong moral or religious values he has a great springboard from which

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to leap. The talks are always short and to the point.

There are many difficulties, chief among them being the shortage of really suitable films. However, we consider the use of pictures satisfactory and worth while; it brings in many from the rooming houses in the downtown area, as well as many from other districts, some of whom have become members of the church. The verdict is almost invariably that it is a worshipful service and not like a show.

We rather expected a storm of criticism in this conservative section upon the innovation, but have been pleasantly disappointed in that respect. There has been some criticism, to be sure; but we have been rather gratified at the open-minded interest shown by other ministers in the experiment.

We urge you to print from time to time the titles of pictures which are being found usable, with brief information from the experience of the users. Some pictures can be made quite usable by omitting a reel with some objectionable features, the pastor sketching the story of the omitted part. This also shortens the service.

Union Church, Jacksonville, Fla. EDWIN C. GILLETTE.

Urges Use of Religious Pictures

We have been using motion pictures in the church but a short time. We are convinced, however, that pictorial religious education, whether with the still or moving pictures, should have a prominent place in the modern church program.

We have used a stereopticon for religious and educational purposes for several years. We find that the moving picture makes a deeper and more lasting impression than the still picture. We have not discarded our stereopticon, however, for we find it a valuable and almost indispensable supplement in our motion picture program. With the stereopticon we throw on the screen our hymns, the announcements, a prayer, a religious sentiment, or the benediction.

The type of program which I feel we have accomplished the greatest results with is as follows:

Announcements. Thrown on the screen if possible.

Gospel hymns sung from the screen by the congregation. This is a short praise service.

A religious sentiment or a short prayer, thrown on the screen, sometimes used between the hymns.

Special illustrated musical selection, evangelistic or devotional leading up to the pastoral prayer.

Pastoral prayer.

One or two religious reels like *The Good Samaritan, The Call of Samuel, Abraham, the Friend of God, Jacob's Flight.* If more than one reel is used, hymns are used between.

A short five or ten-minute evangelistic appeal with the lesson based upon the picture as a background while the lights are still off. The picture itself does not need to be explained. Talk should be an appeal—not an explanation. Minister should stand where people can see him during talk.

Benediction. Either oral or from the screen. Minister's voice is sometimes more impressive than benediction from the screen.

Lights on so people can go out conveniently. Not all lights are necessary. Let the people go out thinking.

Most churches can overcome any opposition to the use of motion pictures in connection with the church. Our experience may prove interesting and suggestive. We had a demonstration religious program on a Sunday evening in which we showed three Bible reels, and used an illustrated solo and an illustrated quartet much as indicated in the typical program above. The whole program was strictly religious through and through. Previous to this time there had been considerable question among our members about the advisability of a church using motion pictures. There had also been a few objectors. At the time of the demonstration we announced that on the following Friday evening the subject of purchasing a machine would be open for discussion, and invited every one to attend. During the following discussion, there was not a single objection, and all present voted in favor of going ahead with the project if it could be financed. At a later date we gave another demonstration on a week night free of charge. After the picture we called for subscriptions toward the equipment and raised nearly enough in 20 minutes to purchase the machine. We purchased a DeVry through the Congregational Home Missionary Society in New York City, at a saving to us of $62.50 from the list price. We are to get a booth soon, but are able to get along nicely with the supply of non-flammable films that are now available.

Personally, I feel that a church makes a great mistake to use anything except religious pictures on Sunday evening. I do not mean that the pictures should necessarily be Bible pictures, although there are a large number of such available on non-flammable stock at the present time. The non-flammable films do not require a booth. There are other pictures which have a clear-cut religious message, like *The Stream of Life*, and *A Maker of Men*, which I would gladly use. On the other hand, I carefully avoid getting caught with a picture like *Way Down East* on a Sunday evening, although such pictures may be well enough to show on a week night.

We shall use our machine occasionally for entertainment purposes during the week. Even then we are unusually discriminative, and stress the educational and moral value of the film. Our primary use of pictures is for educational and religious purposes, for we realize that the church is first of all a religious institution. MILLARD D. WEBSTER.

West Concord, N. H.

College Students Run Movie Service

The only movie service being conducted entirely by university undergraduates is filling the Congregational church at Ann Arbor, Mich., each Sunday evening. They are planning it, financing it, running it, advertising it as a piece of social service in a community where there is nothing of the sort going on. Both students and townspeople are enthusiastically patronizing it. A baby carriage in the church vestibule was noticed recently one night, the same

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Sunday that an alumnus of Sing Sing State Prison was found in the audience enjoying what was offered. Neither the baby carriage and its contents nor the Sing Sing alumnus probably would have graced a conventional church service with their presence.

After considerable investigation the students purchased two Zenith projectors at $570. This semi-portable machine, equipped with transformer so as to use a 250-watt mazda bulb and with current flowing as high as 20 amperes, proves satisfactory. No booth is required with this type in Michigan. A $108 silver curtain completes the equipment. The General Vision Co. of New York is able to furnish film service at approximately $17.50 per week. A student operates the projectors and another student sits on the organ bench, while boy students do the ushering and girl students collect the offering.

Large use is made of the stereopticon with which the Zenith machine is provided. An invention called the "Radiomat" enables the committee each week to typewrite as many hymns and other sorts of slides as are desired. With backgrounds of white and amber and green they furnish variety, and art slides done by a clever student who has the ability to draw enrich the beauty of the stereopticon portion of the ritual.

The "stereopticon ritual" consists of Scripture thrown on the screen, prayers thrown on the screen, hymns "and sermon pellets" also thrown on the screen. Thus a program of visible worship is perfected. Later a "cartoon department," providing religious cartoons, is to be added.

Some of the material used in the "sermon pellets" is as follows: "If it is orthodox for a sermon to enter the head through two side doors, the ears, what objection is there to its entering the head by two front doors, the eyes?"

"Mr. Bowen used to be editor of the New York *Independent* and he was also a silk merchant. He was told that the anti-slavery positions taken by his paper would drive away customers from his silk store. So he printed a large sign, 'We sell our silks but not our principles.'"

"Canon Farrar tells of an epitaph in a French graveyard: 'He was born a man; he died a grocer.'"

"The late Senator Hoar was once asked, 'What is the most wonderful book of the last year?' He replied, 'The United States Census Report.'"

Among the films used with success are *The Man Who Played God, The Heart of a Hero, That Something, Peg o' My Heart, The Ruling Passion, Turn to the Right, Disraeli, The Daughter of the Dawn.*

HERBERT J. JUMP.

Ann Arbor, Mich.

Lenten Services

Easter "Sunrise" Service

Preceding the other great services of Easter Sunday, FIRST, LONG BEACH, CAL., in past years has held a service in the main auditorium at 7.30 A.M. There has been no sermon. It was given over to music by choir and congregation; parents presented their babies for baptism; seasonal Scripture; a notable ingathering of new members; a beautiful observance of the Lord's Supper; and last year 1,100 people were in attendance at just such a simple commemoration. Following the meeting those who desired breakfasted together in the dining hall.

To many this form of early convocation will be preferable to the popular hilltop sunrise meetings. These are now held in practically every spot where a hill rises above the plain in Southern California. There is beautiful music, some outstanding speaker, and generally such spectacular features as may be available. Doubtless to many there is an element of sublimity in associating the coming of the Lord with the watching for the dawn. Multitudes attend all of them. Perhaps there are large numbers who would not otherwise convene with the worshipers in the celebration.

Yet it has been in some degree perverted. The spectacular features are more attractive than the simple attitudes of worship; young people particularly being required to rise so very early, make a night of it, and with some hilarity; utter weariness renders it impossible to participate as formerly in the stately and grand services in the churches; and now commercial agencies are utilizing the occasion for boosting their enterprises.

Perhaps for a time the hilltop call will continue to exercise its charm; and the ministers should not fail to utilize and as far as possible direct them. For many, however, the Long Beach method will approve itself as the preferable and permanent way. C. F.

Music and Literature as Message Bearers

"Eternal Messages of Music and Literature," a series of recitals and addresses, is planned for Thursday afternoons by FIRST, MUSKEGON, MICH., Rev. W. E. Collins, pastor. The series will include Tschaikowsky, Musician of the Heart; Burns, Good and Bad; Grieg, Lover of Nature; Whittier, Singer and Seer; Saint-Saëns, A Conservative; Lowell, Right and Just; Dvorak, Lowly Peasant; Holmes, Sound and Sane; Elgar, Composer Laureate of English; Carlyle, Greatness and Goodness; Wagner, A Revolutionist; and Tennyson, Lofty and Noble.

Addresses at South, New Britain, Ct.

Rev. G. W. C. Hill, pastor of SOUTH, NEW BRITAIN, CT., has chosen as the general topic of his Sunday morning Lenten sermons, "Where the Trail Begins." He will interpret for the modern day the meaning of the ancient laws of Moses. From March 9 through April 20 his subjects will be: "One God," "God's Name in Vain," "Observance of the Sabbath," "Honoring Parents," "Murder," "Theft," and "False Witness." The regular addresses to the juniors will have to do with God's out-of-doors.

The usual pastor's Lenten class for young people will this year be open to adults. The course of talks will explain in a simple fashion the great, fundamental beliefs of religion, treating them as outlined in the Statement of Faith of our National Council. These classes are held at 12.15, after the morning service. There are five classes, beginning with March 9. On Sunday evenings there will be continued the very popular services that impress the truths of the religious life by use of high grade motion pictures. During Lent these will deal with some of the profound emotions under the subject of "Deep Calleth Unto Deep."

March 9—"The Cure of Selfishness." Picture, "A Message from Mars."

March 16—"A New Birth." Picture, "Slippy McGee."

March 23—"The Triumph of Aspiration." Picture, "Tol'ble David."

March 30—"The Power Behind." Picture, "What Every Woman Knows."

April 6—"The Great Devotion." Picture, "Humoresque."

April 13—"The Triumph of Truth." Picture, "The Miracle Man."

April 20—"Voluntary Sacrifice." Picture, "The Maker of Men."

Program of Sixth, Oak Park

"Foundations of Faith" is the theme of the Lenten Sunday morning sermons outlined by Rev. F. W. Raymond, of SIXTH, OAK PARK, ILL.—"I Believe in God the Father," "I Believe in Jesus Christ," "I Believe in the Holy Spirit," "I Believe in the Holy Scriptures," "I Believe in the Church," "I Believe in the

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Kingdom of God," "I Believe in the Life Everlasting." His Sunday evening sermons will center around the subject: "Being a Christian," with these sub-topics: "The Wonderful Way of Living," "Becoming Aware of God," "What Think Ye of Christ?," "Making the Great Venture," and "Togetherness in Religion."

Dr. E. B. Allen on "Great Affirmations"

Dr. E. B. Allen of PILGRIM, OAK PARK, ILL., is preaching on "Great Affirmations by the Greatest Personality in the Highest Realm of Life," on Sunday mornings during Lent, using the following topics: "I am the Truth": The Incarnation of Righteousness; "I am the Vine": Can a Man Live the Christian Life?; "I am the Way": Finding God—and Glory; "I am the Good Shepherd": Laying Down Life; "I am the Bread of Life": The Assurance of Strength; "I am the Light of the World": the Coming Triumph.

Sunday Sermon Topics at Swampscott

Rev. Robert Campbell, Jr., pastor of SWAMPSCOTT, MASS., has chosen the following topics for his Lenten sermons:

March 9—"The Master's Way of Vanquishing Temptation."
March 16—"Ministering Angels."
March 23—"The Choice that Determined Christ's Greatness."
March 30—"Prayer and Its Matchless Example."
April 6—"Christ's Attitude Toward a World of Incessant Change."
April 13—"The Crown of the Incomparable King."
April 18—(Good Friday)—"The Contrite Heart."
April 20—"The Optimism of Easter."

When Sunday Comes

By John Andrew Holmes

It is a great Sunday for the church when both the congregation and the minister are all there.

From West to East

OREGON

New Pastor at Parkrose, Portland

The church school of PARKROSE, PORTLAND, has reached nearly 200 in attendance, and the audiences are nearly as large at the regular services of the church. The work of Rev. F. O. Fish begins encouragingly.

CALIFORNIA

Resigns Editorship of *Pacific*

Rev. E. C. Oakley of San Francisco has resigned the editorship of the *Pacific* and has moved to Los Angeles. The leadership that Mr. Oakley has given to the *Pacific* has made it a very readable journal. His articles have been incisive and definite. He has not been afraid to call a spade a spade and has never left any doubt as to where he stood concerning the real issues. Incidentally he has been correspondent for *The Congregationalist* also.

Loses Ministerial Standing

The Charles S. Price to whom *The Congregationalist* referred in an editorial recently upon healing, has been dropped from the ministerial membership of the Bay Association, and the church at Lodi, of which he was a member, has taken his name from its roll, upon revision of its list.

MICHIGAN

Goes to North Woodward Ave., Detroit

Rev. R. T. Caldwell, for some years pastor of Elburn, Ill., has just begun his work as associate pastor and director of young people's work at NORTH WOODWARD AVE., DETROIT. Mr. Caldwell is a graduate of Chicago University and Chicago Seminary. He also took extended post-graduate studies in the University. In his work at Elburn he carried forward a well-rounded program. He was especially successful in his men's organization which obtained the support of almost every man in the community. The monthly meetings of the men were notable in the fact that almost every interest of reform and uplift for the community and country was presented. An organization of young people was equally successful in securing the support of practically all the young people of Elburn and the nearby countryside. The church ministered to the whole community as a center without losing any of the religious emphasis. Mrs. Caldwell, who is herself thoroughly trained in religious education, has been an able helper for her husband.

The North Woodward Ave. Church in Detroit is growing rapidly and has in its constituency a large number of young people and children, so that it offers a promising future for leadership.

NEW YORK

Notable Pastorate in Milwaukee

Rev. T. M. Shipherd, who lately began the pastorate of WESTCHESTER, SCARSDALE, came from a ten years' pastorate at Plymouth, Milwaukee. When he came to Milwaukee the church was in the midst of a building program. It had sold its old building down town

By Charles Gore, D.D.

Formerly Bishop of Oxford

Dr. Gore's series on "The Reconstruction of Belief" is particularly opportune, as the author discusses at length all of the most basic modern controversies. Dr. Gore is perhaps more widely known and deservedly respected than any other figure in English ecclesiastical circles. His attractive sincerity and amazing frankness appeal even to those not disposed to accept his conclusions.

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and had begun its new structure four miles north on the lake front and had started the experiment of an institutional church. In addition to the building planned, a well-equipped gymnasium was added and the church was thoroughly established in the community during the War period as an organization interested in every phase of community development. Under the leadership of Dr. Shipherd the membership was brought up to 500, $120,000 was spent on the property and building, and a property value of $250,000 gathered. When all assets are taken into account the amount of the debt is only about $10,000.

The budget was trebled and a church policy adopted that offers service to every one regardless of race and creed. The church has now for some years been open seven days in the week and courses of training have been offered for every age and every condition. The church building is not only one of the best in the city for community purposes, but is also ideal for worship. The response of the community to the work of the church has been generous, as is shown by the fact that 40 per cent. of the budget came from people who are not members of the church.

The work done by Dr. Shipherd and his church during the difficult years of the War is all the more notable when one takes into account that Milwaukee is not a Protestant city. The majority of the people are of other faiths or of no faith at all. Dr. Shipherd has not only been a good churchman and a good community leader, but he has also been a wise denominational man in the broadest sense of that term. He has given aid to Northland College, has served as a member of the board of trustees of Chicago Seminary and of the State Conference, and has been a helpful leader in all the larger interests of the Kingdom. Before coming to Milwaukee he served First, Lincoln, to which he came from a strong work in New Jersey. His administration at Westchester is opening auspiciously. The church has a large constituency of strong people and arrangements are being made to erect a new building and to develop a community enterprise that promises large service.

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MASSACHUSETTS

Improvements to Foxboro Property

BETHANY, FOXBORO, has just renovated its building both inside and out, and held rededicatory services Feb. 3. Dr. S. K. Tompkins of Central, Boston, preached the sermon.

The improvements include metal ceilings and walls, the restoration of the organ to its original appearance, and the installation of an electric motor. A new reading desk has been made from the rosewood pulpit which was given to the church in 1854. New electric light fixtures have replaced the old ones. Mr. and Mrs. Fred H. Williams, of Brookline, have remodeled and furnished the kindergarten room.

At the annual meeting in January the salary of the pastor, Rev. Archibald Cullens, was increased for the second time during his pastorate of three years.

Church and Ministerial Record

Calls

ANDERSON, O. T., Kane, Pa., to temporary pastorate, Coral Gables, Fla. At work.

ASHBY, J. A., to Sharon, Pa.

BENT, L. H., to Butte, Mont.

BRYANT, C. M., First, Newark Valley, N. Y., to Feeding Hills, Mass. Accepts to begin May 1.

BURR, HUBER, Salina, Kan., to field service of Sunday School Extension Society for Kansas Accepts.

DENNEY, O. H., Seneca Falls, N. Y., to New Port Richey, Fla. Accepts to begin in September.

FISK, P. H., Matawan, Minn., to Sharon, Vt. Accepts to begin May 1.

HUGGINS, J. M., Colville, Wash., to Newport. At work.

JENKINSON, W. A., Kingston, R. I., to First, Methuen, Mass. Accepts to begin April 21.

Resignations

HUGHES, E. B., Second, Baltimore, Md. Effective April 1.

SCOTT, H. S., Plevna, Kan., to enter Chautauqua lecture service. Effective April 1.

Personals

GORDON, DR. G. A., will complete 40 years of a great, instructive and inspiring ministry at the Old South, Boston, Mass., in May of this year. In view of this event the men of the church are taking measures to raise an endowment fund of about $50,000 to establish the George A. Gordon Professorship of Old Testament Languages and Literature at Bangor Theological Seminary. This Seminary has been sending trained religious leaders into New England for over 100 years. Speaking of this school, which he loves, Dr. Gordon says: "Bangor Seminary did two things for me of the highest value: it intensified my love of learning, and it gave me confidence in my capacity to live the life of a scholar." The treasurer of this endowment fund is Henry Hornblower, 60 Congress Street, Boston.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

ANDERSON—Christopher Anderson died at his home in Roberts, Ill., March 10, 1924, in his 82d year.

ANNIE LANE HANSON

In Cambridge, Mass., March 14, Annie Lane Hanson, Mount Holyoke '65, formerly of Newfields, N. H., widow of John C. Hanson, in her 90th year. She is survived by two sons, Charles L. Hanson of Cambridge, and Dr. William C.

Massachusetts General Hospital
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Hanson of Belmont; a sister, Mrs. Mary E. Chapman of Exeter, N. H.; and a stepdaughter, Mrs. Otis A. Graham of Haverhill, Mass.

MRS. HENRY J. PRUDDEN

Mrs. Henry J. Prudden died in New Haven, Ct., on March 10, after a brief illness:

I am one of hundreds of people, of all sorts and conditions, whom the death of Mrs. Henry J. Prudden has filled with grief. It seems incredible that this vital woman who lived so abundantly has passed away,—incredible until one reflects how unsparingly and ceaselessly she has spent her strength in the service of others during all the years that we have known her.

I am sure that many who, when they have turned their thought away from their own sorrow, have found themselves asking with me, "What will they do?" By "they" I mean the people of her beloved "Hall," with whom and for whom she has labored for the past 34 years. I mean the homes where she has been a familiar visitor; the burdened women whose load she has helped to lift; the girls who have found in her love and trust their armor for the city streets; the children who turned to her for instruction as many of their mothers did; the sick and the sad to whom she has borne cheer and carried flowers. I mean a devoted little world of heavy-laden people who depended on her for inspiration, who watched for her coming, and looked for her wonderful letters when she was away on the brief vacations which she allowed herself. How bewildered they must be!

One who did not know her asked me, "What was Mrs. Prudden?" My reply was that Mrs. Prudden was not an official. She is not known chiefly on account of any position she held. It was because of who she was, not what she was, that she has been known and loved. She believed the teaching that so many of us repeat, that he that loseth his life shall save it. She has looked upon her strength and her means as belonging wholly to others. At the death of her noble husband 34 years ago she took up as a great adventure the enterprises in which he was deeply interested. The greatest of these was Welcome Hall.

But her labors have been by no means confined to that enterprise. She was long in the forefront of the activities of her church. In the church school, the young people's work, the missionary organizations, the prayer meeting, she had a conspicuous and important part. Her deep interest in missions and her knowledge of missions led her into much inter-church work. Her love of humanity opened the doors of social effort.

For the ten years, 1911 to 1921, including the difficult years of the War, with their many social and administrative problems, she was the efficient president of the Young Women's Christian Association.

To the great sum of work which she did through organization channels should be added her innumerable labors for the individuals she loved. She recognized exquisitely the claims of home, kindred, and friends. The list of those who turned to her for counsel and help in time of trouble and perplexity is a long one. Her hospitality was gracious and generous. Many a one-time student at Yale looks upon 372 Orange Street with not a little of the affection and gratitude with which he looks upon his home. She was an understanding friend. She knew many sacred secrets. She encouraged many ambitions. She was a sympathetic listener and a wise and far-seeing counselor. There is many a minister and teacher, and many a one who is neither, who has a vivid sense of debt to her.

Mrs. Prudden had great natural gifts. She was a forceful speaker, an acute critic. She had marked executive ability. She possessed rare insight and intuition. She was a woman of intense nature. She loved intensely, worked intensely. Religion meant service unto sacrifice. She spared not herself but freely gave all she had to give.

We shall use the common speech and say that Mrs. Prudden has passed away. Hundreds of people will say it, in sorrow,—knowing all the while that as long as they live she will not have passed away.

J. T. S.

Events to Come

BOSTON MINISTERS' MEETING, March 31, 10.45 A.M., Pilgrim Hall, Boston. Speaker, Prof. Ernest Groves of Boston University, who will make an address on some phase of sociology.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, April 14, 11 A.M.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, April 4, 10.30 A.M. Speakers: Mr. William S. Clark, recently of Sapporo, Japan; Miss Annie L. Kentfield, Diongloh, China; Miss Eleanor Tao, Yenching, 1923.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, April 4, 2 P.M. "The Hope Chest, Mrs. J. J. Pearsall, New York; "Young America's Outlook," Pres. J. D. Finlayson, Fairmount College, and Pres. J. D. Brownell, Northland College. The Northland College girls' quartet will sing.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

WOMAN'S NATIONAL CONVENTION FOR LAW ENFORCEMENT, Washington, D. C., April 10-11.

SUFFOLK NORTH ASSOCIATION (Mass.), 123d semi-annual meeting, Union, Winthrop, afternoon and evening, April 9. General theme: "Christian Foundations."

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.
CALIFORNIA (Southern), San Diego, May 12-14.
ILLINOIS, Decatur, May 6-8.
INDIANA, Michigan City, May 13-15.
IOWA, Iowa Falls, May 20-22.
KANSAS, Lawrence, May 6-8.
MAINE, Skowhegan, May 6-8.
MASSACHUSETTS, Brockton, May 19-21.
MICHIGAN, Charlotte, May 20-22.
MIDDLE ATLANTIC, Orange, N. J., April 22-23.
MINNESOTA, Faribault, May 13-15.
NEW HAMPSHIRE, Durham, May 13-15.
NEW YORK, Richmond Hill, May 20-22.
OHIO, Wellington, May 13-15.
OKLAHOMA, Oklahoma City, April 22-24.
RHODE ISLAND, Providence, May 6-7.
SOUTH DAKOTA, Clark, May 15-19.
TENNESSEE (Colored), Knoxville, April 30-May 4.
VERMONT, Woodstock, May 13-15.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

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"Jeremiah" in Boston

(*Continued from page* 399)

also take part, as will Rev. Fletcher D. Parker, secretary of the City Missionary Society. Rev. Ernest G. Guthrie of Union Church will play Prince Coniah. The cast will be almost entirely composed of ministers who have proven themselves to be naturally dramatic and exceptionally fitted to interpret Bible scenes and characters. The coach of the play, Mr. John Pratt Whitman, has expressed his preference for ministers rather than professional actors who have no particular interest in the Bible and its great religious truths. Mr. Whitman and his wife, Eleanor Wood Whitman, authors of the play, have the two leading parts. A notable addition to the cast is Dr. Robert Watson, pastor of the First Presbyterian Church of Boston and an outstanding Presbyterian of New England. Rev. W. R. Leslie, president of the Methodist Ministers' Meeting, will also take an important part.

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

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14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

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Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

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National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

Our Camino Real

(*Continued from page* 402)

Church, Hollywood, might be cited. There is Saticoy, a rural church, greatly revivified. And there are various others, including several denominations, though thus far it seems to be more generally utilized among the Congregationalists.

All of us emphasize the necessity for excellent pictures, and these are generally available. The Standard Motion Picture Service, 917 South Olive Street, Los Angeles, offers trustworthy and intelligent co-operation. Perhaps it is more usual to employ a whole feature. Some, like Redlands, Rev. Herbert Ide, minister, use a half feature with great success, which allows more time for music and sermon, where that is desired.

This is no counsel for every church to rush into motion pictures. The plan works with those who can work the plan. We make no apology; we rejoice in the new-found pictorial evangelist. Who can reach the unchurches more effectively? Let him hurry to it. Meanwhile it might be well for some weary, sad-hearted minister, to study the subject of motion pictures. Possibly they could rejuvenate his church, and add years to his life.

Yucaipa, Cal. CHESTER FERRIS.

"Mah friends," said the colored preacher, "de scriptural rule fo' givin' was one-tenth of what yo' had. If yo' all feel yo' caint afford so much, jes give a sixth, or a fo'th, accordin' to yo' meanness."—*Tale End.*

A Southern bookseller telegraphed Philadelphia for a copy of "Seekers After God," by Canon Farrar. Here is the telegraphed reply:

"No seekers after God in Philadelphia or New York. Try Boston."—*Judge.*

A young country minister, noted for his jollity was dining at a farmhouse, and when his plate of roast chicken was passed to him, he remarked facetiously:

"Well, here's where that chicken enters the ministry."

"Hope it does better than it did in lay work," rejoined the bright boy of the family.—*Boston Transcript.*

Forsythe met his friend Walters in the street.

"That's a fine umbrella you're carrying," said Forsythe to his friend.

"Isn't it?" replied the other.

"Yes, it's certainly good," added Forsythe. "But did you come by it honestly?"

"I haven't quite made out. It started to rain the other day and I stepped into a doorway to wait until it stopped. Then I saw a young fellow coming along with a nice, large umbrella, and I thought if he were going as far as my house I would beg shelter under his gamp. So I stepped out and asked: 'Where are you going with that umbrella, young fellow?' and he dropped the umbrella and ran."—*Boston Globe.*

Little Willie had been hearing his father rave about his new car and its ability to take the steepest hills. At the Sunday supper table he suddenly dumbfounded his parents by demanding, "Pa, does the Lord Almighty own a Dash Six, too?"

"Great Scott! No, son—why?"

"Well, at Sunday school we had a hymn that went, 'If I love Him, when I die, He will take me home on high.'"—*Boll Weevil.*

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